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MEMOIR OF THE LATE REV. JOHN CLAY.

BY THE REV. THOMAS TILLY.

"THE memory of the just is blessed," and it is a delightful employment to trace the leadings of divine providence in the birth, the character, the labours, and the death, of faithful men; herein we discover the wisdom and the faithfulness of that infinitely glorious Being, who

"Overrules all mortal things,
And manages our mean affairs."

We see, especially, the care of God in the provision he makes for the supply of his church, by raising up instruments for his work.

It has been said, that "if God wants servants he can easily make them." This was strikingly the case with the worthy subject of this paper, who was led by a way which he knew not into the work of the Christian ministry. This was a work which he neither sought nor anticipated, but which was assigned to him by infinite wisdom; for which many will have to bless God through a glorious immortality.

The Rev. John Clay was born in Aberdeen, in Scotland, Sept. 4, 1770, but was brought to England by his parents while he was an infant. His parents were pious people, and united with the church in Meeting-house Alley, Portsea, then under the pastoral care of the Rev. J. Lacey. His father died while he was young, but his mother lived to an advanced age, and was an ornament to her profession. Being left a widow, with several children, it was her anxious concern to bring them up in the nurture and admonition of the Lord; she conse-

quently prayed much for them, and regularly took them with her to the house of God. It was some years, however, before she saw any saving change in her son John. He was in his youth inclined to be gay and thoughtless, and caused her much anxiety until he was upwards of twenty years of age.

The specific means of his conversion cannot now be ascertained; but he became very pious; and, being a man of considerable energy of character and vivacity of mind, he threw much animation into everything he took in hand; hence he secured to himself a respectable degree of eminence, both as a tradesman and as a Christian.

He was baptized March 22, 1797, and united with the church of which his mother was a member, then under the pastoral care of the beloved and revered Joseph Horsey, assisted by the Rev. Daniel Miall, who, on the death of Mr. Horsey, succeeded to the pastoral office. At that time, and for many years prior and subsequently, it was the custom in that church to hold a weekly conference, which was a source of edification to the church itself, as well as a blessing to the neighbouring villages, as it afforded an opportunity for the exercise of those gifts which were afterwards more extensively employed in diffusing the knowledge of Christ in the regions round about. To these meetings are we to attribute, in a great measure, the interesting fact, that this church has furnished not less than twenty-four ministers, who have become pastors; among whom were, the late Rev. Joseph Ivimey of

London, the Rev. John Saffery of Salisbury, the subject of this memoir, and many others still living, besides many useful village preachers. Mr. Clay was called out by the church to preach the gospel, after having exercised his gifts before his brethren, in 1810; after which he was frequently employed in the villages, and in supplying destitute churches.

In the year 1812, he withdrew from the church in Meeting-house Alley, with several other persons, to form a new interest at Southsea, near Portsmouth, which is now a prosperous church, under the pastorate of the Rev. John Neave and the Rev. George Arnot. The Rev. John Headden was the first pastor of this church, and Mr. Clay preached as his assistant until the year 1821, when he accepted a unanimous invitation from the church at Forton, near Gosport, consisting then of two branches, one meeting at Forton, the other at Landport, near Portsea, to become co-pastor with the writer of this memoir. He was, accordingly, ordained to this office on April 24, 1821. In this connexion he continued to labour, with great success, until the year 1829, when, in consequence of the magnitude of the Landport branch, it was mutually agreed that it should dissolve its connexion with Forton, and constitute a distinct church, and that Mr. Clay should take the oversight of it. After this he was joined by the Rev. C. Cakebread, as co-pastor, with whom he continued to labour with great harmony until death called Mr. Clay to his rest, leaving Mr. Cakebread sole pastor of a flourishing church.

During the last autumn our friend's strength began to give way; and, though free from disease, it was evident that his originally strong constitution was sinking. The last time he preached was at Winchester, having gone to supply the Baptist church in that city on Lord's day, October 25. He was then so weak that his friends endeavoured to dissuade him from the undertaking; but his reply was, "I am determined to work as long as I am able," and on that day he preached three times; his hearers, who were much interested in his preaching, concluded from his debility that they should never hear him again. From this time he gradually declined until January 25, when leaning, as it were, on the bosom of his Saviour, he

"Breathed his life out sweetly there."

During the last few weeks of his pilgrimage he was confined to his room, but most happily exempt from pain of body and anxiety of mind. He enjoyed the peace which passeth all understanding, not a cloud was permitted to intervene, and in the exercise of a hope full of immortality, exclaimed—

" 'Millions of years my wondering eyes
Shall o'er thy beauties rove,
And endless ages I'll adore
The wonders of thy love.' "

He was at this time surrounded by his pious family, whose affectionate attentions added much to his comfort, so that he was quite overwhelmed by a sense of the divine goodness; under these circumstances he contrasted his death with that of Christ, and said, "How different is my death to that of my Saviour! He died on a cross in agony and pain, surrounded by cruel enemies; I die on this bed, without pain or sorrow, and surrounded by kind friends!—

'Did Christ, my Lord, suffer; and shall I
repine?'"

When visited by Christian friends he would exhaust the little strength he possessed in speaking of the wonders of redeeming love. The atonement, the righteousness, and the intercession of Christ, formed at once the foundation of his hope, the theme of his preaching, and the cause of his triumphs. In reflecting on the transactions of Calvary he said—

" 'My soul looks back to see
The burdens thou didst bear
When hanging on the accursed tree,
And hopes her guilt was there.' "

To a friend who called on him he remarked, "God is very gracious to me, in taking down my tabernacle so gently, I am quite free from pain, and though my heart and my flesh fail, God is the strength of my heart and my portion for ever."

To another he said, "I have not followed cunningly devised fables; though I have no raptures, I enjoy solid peace from the unchanging love of God. I have been meditating on heaven, and how insignificant does it make this world appear!" Looking forward to his entrance into the heavenly kingdom he said,

"Welcome sweet hour of full discharge,
Which sets my longing soul at large,
Unbinds my chains, breaks up my cell,
And gives me with my God to dwell."

A person called on him to whom his preaching had been useful, and said, "You, my dear Sir, are my spiritual father." He replied, "The Lord be praised; may we meet in heaven to part no more. I am lingering on the brink of Jordan, but not afraid to launch away, for in my Father's house are many mansions."

On the first sabbath in January, he inquired the hour of the day, and being told it was between three and four o'clock, he said "They are now assembled round the table of the Lord. This do in remembrance—blessed remembrance of a Saviour's love and grace!—

"Lord, at thy table I behold
The wonders of thy grace;
But most of all admire that I
Should find a welcome place."

To his daughter he said, "Not a cloud, my dear, a calm and serene sky; all is peace within; I cannot describe what I feel; my heart overflows with gratitude to the Lord for his mercy to me, a poor, unworthy sinner." He added, "all is calm and smooth, not a wave of trouble rolls." Thus his friends were favoured with an opportunity of marking the perfect and upright man, and of witnessing that the end of such a man is peace. He fully realized the language of the poet, which he repeated with quivering lips, and triumphant faith, saying,

"Joyful, with all the strength I have
My quivering lips shall sing—
Where is thy boasted victory, grave?
And where the monster's sting?"

He continued sensible to the last, and to converse with those around him, until about an hour before his redeemed spirit took its flight, to join the multitude which no man can number before the throne of God and the Lamb, which took place at twenty-five minutes after four o'clock, January 25, in the 71st year of his age.

In glancing at some general features in the character of our departed friend, it may be remarked—

1. That he was a man of a most affectionate disposition, which greatly endeared him to all classes of society, and especially to Christian friends of other denominations; for, while he held fast

his own denominational views, he rejoiced in the general extension of the Redeemer's kingdom, and cheerfully lent his aid in promoting it, in any section of it which required his assistance.

2. In his labours he was indefatigable and more abundant. He frequently took long journeys, and would preach three, or even four times on a sabbath, either in or out of doors, and every night in the week, if opportunities offered; and when necessary would walk twenty, thirty, or forty miles, to serve a destitute church. A powerful voice, a cheerful and animated manner, together with a most excellent gift in prayer, rendered him acceptable wherever he was called to preach the word of life.

3. He was particularly attached to young people and children, and in return was greatly beloved by them. He had a happy method of introducing religious conversation with both the young and the aged, and seldom lost an opportunity either in public or in private, of saying something impressive and striking. And now his tongue is silent in death, many will recollect, it is hoped, with advantage, his advice and his sayings.

4. Another interesting feature in his character was his readiness to visit the sick and the dying. In this department of labour he was at all calls, and was eminently gifted and qualified for that most important and delicate sphere of benevolent exertion.

It is difficult to ascertain the extent of the usefulness of a man whose labours were so diffused and extended, but there is good reason to believe that he was exceedingly useful, especially in awakening the careless and the conversion of sinners, and that in the final day he will have to say, in reference to a goodly number, "Father, here am I, and the children thou hast given me."

His remains were deposited in the family vault at Ebenezer burying-ground, the place where he first exercised his ministry, on Tuesday, February 2, amidst the sympathies of a large concourse of people. The Rev. John Shoveller commenced the service in the chapel. The writer delivered an address, and the Rev. T. Cousins, Independent, concluded in prayer. The Rev. C. Cakebread, his colleague, gave the address at the grave and dismissed the people. The high esteem in which our dear friend was held was manifest by the attendance of most

of the dissenting ministers of Portsea and Gosport.

In the evening a funeral sermon was preached at Landport Chapel, by the Rev. C. Room, from Numbers xxiii. 10. The Rev. T. Morris commenced, and the Rev. A. Jones, Independent, concluded. The chapel being incapable of accommodating the crowds which attended, the large school-room was opened, and the Rev. J. E. Good, Independent minister of Gosport, preached to a crowded congregation from John

xii. 26. Messrs. Burton, Tilly, Neave, and Arnot, engaged in the devotional parts of the services.

Funeral sermons were preached in most of the dissenting chapels the following sabbath. Thus has our brother come to his grave in a good old age, full of years and of honours, while many have been constrained to say, "Let me die the death of the righteous, and let my last end be like his."

Forlon, Feb. 10, 1841.

"SPEAKING THE TRUTH IN LOVE,"

AND ITS APPLICATION TO OUR PECULIAR CIRCUMSTANCES AT THE PRESENT CRISIS.

BY THE REV. GEORGE STONEHOUSE.

THE theme of the apostle in the verse preceding that in which this phrase occurs,* is the exaltation and enthronement of Christ, and the diversified offices and gifts bestowed upon the church as the result of that memorable event. He then adverts to the end for which this various agency had been provided, namely, the spiritual improvement and edification of its members, that they might be preserved from error, led into all truth, and by that truth be so united to Christ and to each other, as ultimately to exhibit the Christian character in all its loveliness, proportion, and maturity. "When he ascended up on high, he led captivity captive, and gave gifts unto men. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." The apostle then reminds those to whom he is writing, of the importance of "speaking the truth in love," as one means by which this most desirable end might be promoted; "but speaking the truth in love, may

grow up into him in all things, which is the head, even Christ. From whom the whole body, fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

The phrase "speaking the truth in love," may be more correctly rendered, "maintaining the truth in love." By "the truth," we are undoubtedly to understand the grand and distinguishing doctrines of the Christian system; such as, the divinity of our Lord's person; the atoning sacrifice of his death; justification by faith in his blood; the necessity of renewal and sanctification by the influences of the Holy Spirit; and whatever else is usually designated by the term evangelical. These great truths constitute what the inspired writers of the New Testament in other places denominate "the gospel"—"the common salvation"—"the faith once delivered to the saints." In every summary of Christian doctrine which the New Testament contains, they are more or less distinctly recognized. "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him might not perish, but have everlasting life." "This is a faithful saying, and worthy of all acceptance, that Jesus Christ came into

* Eph. iv. 15.

the world to save sinners." "But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness. But unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God." "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost." "This is the record, that God hath given unto us eternal life, and this life is in his Son." "Neither is there salvation in any other; for there is no other name given under heaven among men whereby we may be saved, but the name Christ Jesus."

If words have any determinate meaning, these doctrines constitute what the apostle here so emphatically denominates "the truth"—"the truth as it is in Jesus"—that truth by the full and cordial reception of which every Christian was identified; and by the rejection of which every man, whatever might be his conduct or his profession, sealed his own condemnation, and made it manifest that he had "neither part nor lot in the matter;" for "he that hath the Son hath life, and he that hath not the Son hath not life."

Hence the importance which the apostle attached to "the truth." He reminds the Ephesians that it was to be *maintained*; every insinuation against it was to be met, every attack upon it was to be resisted. While with regard to subordinate and doubtful points, a considerable diversity of opinion might exist; while in all those cases respecting which there was any question, they were to cherish a mutual and forbearing indulgence; yet with regard to "the truth,"—that truth which was so plainly revealed that none could innocently doubt it—no such latitude was permitted. Here they were to be firm, and steadfast, and unyielding. Instead of compromising its claims, or unworthily attempting to accommodate it to the prejudices and passions of mankind, they were to contend for it earnestly, to "stand fast in one spirit, with one mind, striving together for the faith of the gospel." Regarding it as their richest treasure, their most valuable possession, they were not even "to count their lives dear unto themselves," so that "the truth" might be maintained inviolate, and transmitted unimpaired to succeeding generations.

But the injunction of the apostle was

also intended to remind the Ephesians of the *manner* in which this duty should be performed. Not only was the truth to be maintained, but maintained "in love." Having been revealed by Him who "is love," replete as were all its facts, and all its doctrines, with manifestations of love; intended as it was to "make perfect in love" every guilty transgressor who should receive it into his heart by faith, it was to be maintained in a manner worthy of its celestial origin, its holy character, and its professed design.

Though to the Jew it was a stumbling block, and to the Greek foolishness, yet every objection was to be met, and every calumny refuted, in such a spirit of meekness, and kindness, and benevolence, as would soften prejudice, subdue hostility, and cause even the most embittered and malignant foe to think favourably of that *truth* which, though so humbling to his pride, and so opposed to his sensual inclinations, breathed only "peace on earth and good-will towards men."

And these duties are still binding upon all who sustain the Christian character; every professed follower of the Redeemer is just as imperatively called upon to maintain the truth in love as were those primitive believers to whom the injunction was originally addressed. Apart from "the truth," there is no foundation of hope, no motive to obedience, no source of inward happiness and peace, no means by which the great process of practical and experimental religion can be carried on in the soul. Instead, therefore, of regarding it with indifference; instead of looking on with complacency while its enemies are endeavouring to weaken its evidence, or to invalidate its claims, let us, from the great fountain of truth, humbly and earnestly seek those life-giving influences which will enable us at all times, under all circumstances, and at all risks, boldly to plead its cause, and to stand forth in its defence; ever mindful of its infinite importance, and the momentous results dependent upon its reception or its denial.

But while we are thus anxious to *maintain the truth*, equally solicitous ought we to be to maintain it *in love*. If called to contend with the open and avowed abettors of error, let us remember that "the wrath of man worketh not the righteousness of God." Instead of

permitting our zeal to degenerate into an unhallowed bitterness of spirit, let us imitate the example of him who, in the days of his flesh, had compassion on the ignorant and the wandering. Let us regard them with sympathy, treat them with respect and kindness, endeavour to convince them of their sin and of their danger, patiently set before them the evidence on which the truth is founded, and, while all our conduct towards them is thus marked by the gentle heroism and pure disinterestedness of that "wisdom which is from above," may we confidently hope that those who are unmoved by our arguments will at length be subdued by our benevolence.

Especially ought this spirit to be manifested in our intercourse with such of our fellow Christians as may hold tenets, and adopt practices, differing in some respects from those which we regard as scriptural. Believing that a perfect identity of opinion, on subjects not plainly revealed, is neither possible nor desirable, let us not act as though we considered it *essential*. If called to defend those views of divine truth which we have conscientiously received, let us do it in a manner worthy of him whose disciples we profess to be, and in accordance with the mild and benignant spirit of that dispensation under which it is our privilege to live. While we claim for ourselves the right of private judgment, let us cheerfully concede the same right to others. Instead of regarding our own creed as the standard of truth, and its reception as the test of discipleship, let us be willing that each should be "fully persuaded in his own mind." Instead of thinking unfavourably of those who have been made "partakers of like precious faith," simply because they cannot in all things subscribe to our opinions, and adopt our practices, let us recognize and treat them as brethren. Though we may consider them to be mistaken, yet let us be willing to believe that they are, at least, as conscientious as ourselves. Instead of meeting them with cold looks and repulsive frowns, let us endeavour, by our uniform kindness, tenderness, and affection, to gain possession of their hearts. Let love beam from our eyes, breathe from our lips, and be exemplified in all our deportment. Rising above the influence of party, and overlooking all minor considerations, cheerfully let us include within our wide and fraternal

embrace, "all who, in every place, call upon the name of our Lord Jesus Christ, both theirs and ours."

Thus shall we best obey the apostolic precept, extend the peaceful reign of righteousness and truth, heal the schisms of the church, and contribute to hasten the period when there shall be none to hurt or destroy in all God's holy mountain; but when "the knowledge of the Lord shall cover the earth as the waters cover the sea."

It now remains for us to apply these sentiments to our own *peculiar circumstances, at the present crisis*. The present is no ordinary period. Whether regarded politically or morally, it is singularly fitted to awaken the deepest solicitude in every thoughtful and reflecting mind. The whole surface of society is agitated; "knowledge and ignorance, liberty and oppression, are steadily confronting each other," and preparing for a conflict which no human arm can stay, and the immediate results of which none can possibly foresee. On every hand the aspect of things is truly ominous. While political theories are broached which, however plausible they may appear, are, to say the least, at present impracticable; while infidelity, under specious disguises, is endeavouring to obliterate all sense of moral obligation, and with unblushing effrontery pleading for the disruption of every social tie; while Popery, awakened from sleep, is re-asserting its claims, and with all deceitableness and subtlety striving to regain its lost dominion,—the professed disciples of the meek and lowly Jesus, unmindful of their duties and their obligations, are, in too many instances, permitting strife and alienation to usurp the place of that love and unity which once constituted the most distinguishing characteristic of the Christian profession.

The Established Church, including within her pale a large and influential portion of the community, forgetful of her tolerant pretensions, is manifesting towards those who conscientiously dissent from her communion, a spirit of entire reserve and alienation, and proscribing as "heathen men and publicans" all who refuse to submit to her arrogant and unscriptural assumptions. Instead of uniting with other denominations of Christians in extending the knowledge of that gospel which "is able to make men wise unto salvation," we find her, in too many instances, labouring with

unwonted energy to maintain her exclusive privileges and her political ascendancy; while not a few of her most gifted sons are lending their aid in the propagation of doctrines not only fraught with danger to the souls of men, but to all that we hold dear as Britons and as Protestants.

Surely, if ever there was a period when Christians were called upon to be "valiant for the truth," it is *now*!—now, while so many agencies are at work in the diffusion of the most pernicious and destructive errors. Neutrality is sin. We cannot remain idle and unmoved spectators of the conflict, without incurring the divine displeasure, and compromising the highest interests both of the church and of the world. As the professed disciples of Christ, we have now duties to discharge of the most solemn and sacred character. While as citizens, it is our duty to employ whatever political influence we may possess, in the diffusion of liberal principles and the support of an enlightened policy; as Christians, it is especially our duty to "maintain the truth," to endeavour, by every means in our power, to aid its progress, and to accelerate its triumphs. It becomes us ever to remember, that apart from "the truth" we possess no adequate remedy for those evils by which we are surrounded and threatened. Neither education, legislative enactments, nor all human efforts combined, will avail, if unconnected with the great vital principles and all-constraining motives of the gospel of Christ. Christianity is the only system adapted to the condition of humanity; the only system which will tell with effect upon human sympathies; which will arouse inquiry, produce conviction, and move the heart. By no other means can society be raised from its present state of darkness and degradation; and the blessings of civil order, of social virtue, and domestic happiness, be perpetuated and extended. As it was at its first promulgation, so it is still—"the power of God, and the wisdom of God; having the promise of the life that now is, as well as of that which is to come."

Although, then, we may sometimes contemplate with dismay those evil influences by which we are surrounded, let us ever remember that we hold in our hands an adequate and an unfailing remedy—a remedy which has already

been sufficiently tested to inspire us with confidence in its efficacy, and which only requires to be more fully developed, and more extensively applied, to avert every impending evil, and to secure every needful good. Having ourselves experienced its renovating power, let us remember that we are bound by every motive of interest and of gratitude, to extend its blessings to others; that its dispensation has been committed to us; that our obligations and responsibilities are daily increasing; and that the happiness and welfare of our descendants, even to the remotest generations, are in a great measure dependent upon our decision and our devotedness.

Surely, then, it becomes us, with renewed energy and zeal, to consecrate ourselves to the great work of maintaining "the truth." Now, if ever, is it our duty to listen only to *its* dictates, to be guided only by *its* counsels, and in all things to give to *it* that prominence which its importance demands. While we rejoice in those conquests which it has already achieved, let us remember, that we stand solemnly pledged, by our principles and by our professions, to its still further advancement; that we are bound in honour and in conscience, to follow up our efforts with increased vigour and determination, till all error shall be uprooted; the whole frame of society not only purified, but evangelized, and the supremacy of *truth* universally acknowledged.

But while in its bearings upon individual and social happiness there is a sense in which *all truth* is of equal importance, there may be seasons when its advocates are required to give an especial prominence to some *one class of truths*. Such a season, we conceive, is the present. The character of the times in which we live, and the nature of those events which are taking place around us, now render it an imperative duty to maintain, inviolate, those truths which relate to the real nature of Christ's kingdom, its *entire spirituality*, and *unchangeable independence of human authority and legislative support*. Instead of looking with complacency upon those forms of corrupted Christianity by which we are surrounded, and whose baneful effects are but too visible, in the disjointed and demoralized condition of society, we are now loudly called upon to assert the claims, and to vindicate the honour, of that divine system which

has been so long and so deeply tarnished by its unhallowed connexion with the kingdoms of this world. As Protestant Dissenters, we believe that civil establishments of religion are a part of the great apostasy; that the professed friends of Christianity, by investing her with the insignia of empire, and giving her power, and wealth, and patronage, have placed her in a false and unnatural position, by which her beauty is concealed, and her energies are prostrated. We are thoroughly convinced that such an alliance is utterly inconsistent with the principles and spirit of the gospel of Christ; that mankind are thus perverted from discerning its excellence and its glory; that by furnishing a convenient inlet to ambition and hypocrisy, it has caused Christianity to become the jest of the infidel and the scoff of the profane; and that in proportion as its influence extends, it presents a fearful obstacle to the improvement of society, and the dissemination of divine truth.

And when, as at the present period, we behold this anti-christian system assuming an attitude of greater boldness than ever, incessantly labouring to encroach still further upon the inalienable rights of conscience—"contravening the most sacred principles of justice, truth, and liberty;" not only "teaching for doctrines the commandments of men," but "reviving the obsolete pretensions of priestly power, and endeavouring to give a legalized character to intolerance;" when we behold it lifting its mitred front, and scowling in proud defiance upon those who are so presuming as to think for themselves, and so weak as to "obey God rather than men;" when we hear its advocates solemnly affirming that *all* who dissent are sinning against the institutions of Christ, are "aliens from the commonwealth of Israel," and unworthy of being recognized as Christian brethren; surely it is time to awaken from our slumbers, to assert our rights as Englishmen, and our liberty as Christians; to vindicate our character and our profession from those aspersions which are thus cast upon them, and to make it manifest to all opposers, that in maintaining the supremacy of Christ as the only head of his church, the laws of his kingdom as the only rule of our conduct, and the right of private judgment as the only authorized means of becoming acquainted with those laws, we are acting only as it becomes the loyal sub-

jects of him whose prerogatives are invaded, whose will is contemned, and whose cause is injured, just in the same degree as these elementary truths are forgotten or neglected.

Never before, in the history of our churches, has there been a period when it was of greater importance that the principles of nonconformity should be thoroughly understood and courageously avowed, than at the present. On this subject we must be *decided*. There must be no hesitancy, no tampering, no equivocation; but a full and honest avowal of our opinions, accompanied with an ability "to give a reason of the hope that is in us." If those who have invaded the rights of conscience call us *political*, because we evince a desire to eject them from that sacred enclosure into which they have so wantonly intruded, we cannot help it. We feel that we are citizens as well as Christians; and while we utterly disclaim the authority of the state to interfere with the affairs of the church, yet seeing that it *has interfered*, it must be met in the same way and by the same means. To our fellow Christians, we must address ourselves by an appeal to that book which is our only standard of truth and duty; and to our governors, by every legislative and constitutional mode by which we can hope to influence their conduct. Most assuredly are these now become duties from which nothing can absolve us; our obligations to Christ, to each other, and to posterity, alike require them at our hands. And, instead of that torpid apathy which has been too long manifested, ought it to be our highest ambition to act as it becomes the descendants of those sainted men to whose labours and sufferings in the cause of truth we are indebted, under God, for whatever portion of civil and religious liberty we now enjoy.

Let us not, however, be unmindful of the *spirit and temper* in which these great duties are to be performed. There are few subjects respecting which it is of greater importance that "the truth" should be maintained "in love;" few, in the discussion of which we are in greater danger of manifesting a degree of bitter and acrimonious feeling, altogether inconsistent with our principles and our profession. Experience has long since proved, that the best and surest means of extirpating error is by a full and faithful exhibition of "the truth."

But it becomes us ever to remember, that even the truth itself may be rendered inefficient, by the intemperate ardour and misguided zeal of its advocates. It is not to be expected that the present ecclesiastical system,—venerable for its antiquity, abundant in its resources, dignified by rank and station, completely interwoven not only with the prejudices, but with the private and secular interests of vast multitudes in every class of society,—will give way easily, or at once. Our object can only be effected by enlightening the public mind, by convincing our fellow-countrymen that the whole system is founded in error; that civil establishments of religion are unscriptural in their character, injurious in their workings, and *anti-christian* in all their tendencies. And to this end, we should avail ourselves of every accessible method for the diffusion of the knowledge of our principles; the *purity* of our *motives* should be clearly and distinctly understood; it should be seen that we are contending, not for victory, but for truth; that we are seeking to promote, not the interests of a party, but the interests of Christ—the honour of his name, and the extension of his kingdom; that so far from wishing to destroy the church,—to exterminate that form of worship and doctrine which it upholds, we are desirous only to purify and to strengthen it. We should freely and candidly acknowledge, that there is much connected with it which we cordially esteem and love; that there are multitudes belonging to her communion toward whom we cherish feelings of deep and profound respect; whom we regard as “the excellent of the earth;” whose conscientiousness we honour, and whose zeal we would fain emulate. We should earnestly endeavour to convince our opponents that the *only hostility* which we feel is against the *system* with which they are connected; and this because of its unholy and pernicious alliance with the state, and that unseemly and unscriptural right which is claimed, to tax *all* the subjects of the realm for its extension and support; that we are one with them in all the great articles of faith; that we rejoice to follow them so far as they follow Christ, and cheerfully bid them “God speed” in every effort which they make for the evangelization of the community. And that could we but see that church which they revere, emancipated from her

thralldom to “the powers that be;” effacing from her brow the superscription, and refusing any longer to accept the patronage of Cæsar; determining, with fearless confidence, that henceforth her altars should be erected, and her sacrifices provided, *only* by the *free* and *unforced* contributions of her members:—that then our hostility would not only cease, but give place to grateful joy and holy exultation; because in it we should behold the presage of purer and of happier days, even of that predicted period, when “Ephraim shall not envy Judah, and Judah shall not vex Ephraim;” but when “the mountain of the Lord’s house shall be established on the top of the mountains, and all nations shall flow unto it.”

But, important as it is that the purity of our motives should be placed beyond suspicion, we cannot ever hope to effect this, unless the whole of our conduct is in accordance with the meekness and gentleness of him whose example in all things we are bound to imitate. Remembering that the “wisdom which is from above is first pure, then peaceable, easy to be entreated, and full of good fruits,” let us anxiously watch against the indulgence of those unhallowed feelings which, instead of advancing, would only retard the progress of that cause whose interests we are seeking to promote. However much we may feel ourselves aggrieved, let us ever manifest a desire to convince and to conciliate; let there be no arrogant assumptions, no dogmatical assertions; let us ever meet the question with perfect fairness; endeavour to place ourselves in the position of those who differ from us; not only give them full credit for honest and conscientious feeling, but make all due allowance for the circumstances by which they have been surrounded; for the prejudices of early education, the influence of peculiar associations, and a thousand other causes too subtle to be traced, but which may yet have exerted a powerful influence in the formation of their characters. Let it be plainly seen, that a spirit of enlarged and expansive benevolence is mingled with our zeal for the truth; that instead of endeavouring to make proselytes to a sect, we are only solicitous to increase the number of willing and obedient disciples; and, while we frankly acknowledge that our own system is not perfect,—that it is open to many abuses, and susceptible of much

improvement, let us manifest a willingness to bring everything connected with it to the test of scripture, and to abide by the decision of that unerring testimony, however that decision may affect long-cherished opinions, or interfere with established practices. "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from us;" and thus "forbearing one another in love;" exemplifying in all our deportment that charity which "doth not behave itself unseemly," which "seeketh not her own, is not easily provoked," and "thinketh no evil;" which "rejoiceth not in iniquity, but rejoiceth only in the truth;" thus may we hope to secure attention, to soften prejudice, to produce conviction, and to hasten the arrival of that long expected and much-to-be-desired period, when the intercessory prayer of him who is "head over all things to his church," shall receive its full and its final accomplishment—"That they all may be *one*; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

In conclusion, let us not forget the importance of maintaining "the truth," by a walk and conversation which in *all* things shall be uniform and consistent. There are those who "hold the truth in unrighteousness," who "turn the grace of God into lasciviousness." "From such, turn away." "O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united." Let us ever remember, that all evangelical truth is of a *holy* tendency, and that utterly in vain will be our efforts to promote its interests, unless it has a *visible* influence upon our lives and conduct. Let us then become increasingly solicitous to "mortify the flesh, with its affections and lusts," to "live soberly, righteously, and godly," to "maintain a conscience void of offence, both towards God and towards man," that, as "the sons of God, without rebuke, in the midst of a crooked and perverse generation," we may "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

Chipping Norton.

ON OPEN-AIR PREACHING.

BY THE REV. JOHN EYRES.

It is a source of deep regret to every devout Christian, that there are still vast numbers of persons, even in this highly favoured land, who never attend the means of grace in the house of God. Nearly five millions of our population, it is supposed by competent judges, are passing on to an eternal world without ever entering a place of divine worship to hear of the way of salvation. It is well known, however, that many who have no inclination to visit the sanctuary, have been induced to attend open-air preaching, and thereby thousands of immortal souls, through the divine blessing on the word preached, have been eternally saved.

But that which seems to be so much needed in this work is united effort. It is not by the preaching of a few ministers in the highways and streets, on the mountains and in the valleys, whatever

may be their influence and talents, that the desirable object can be accomplished—that the millions who are now in a state of ignorance and sin can have their understandings enlightened, and their hearts renovated, by the life-giving truths of the gospel. Union is strength; and that which is wanting, and even essential, in this important work, is, the united efforts of the ministers of Jesus Christ.

It is pleasing to find that in some parts of our country this is the case. Christian ministers of different denominations are uniting in this species of labour. In Gloucestershire, for instance, a society was a short time since established called "The Gloucestershire Christian Union." The rules of which are the following.

I. That all ministers holding the doctrine of the Trinity—atonement by the

death of Christ—the necessity of the Holy Spirit's influence to renew and sanctify the sinner—and the immutable obligation of the moral law as the rule of conduct, shall be eligible as members of this society.

II. That the objects of this society be—the personal improvement of its members, both as Christians and ministers—the promotion of brotherly kindness and charity among themselves and their churches—the interchange of friendly offices—and the general diffusion of the gospel, especially within the limits of the county.

One leading object, as may be seen by the report of this society, is, the dissemination of the gospel throughout the county by means of open-air preaching. And, as the brethren thus united have been following the example of our blessed Lord and his apostles, and, urged on by the divine command to “go into the highways and hedges” with the gospel, have already had some indications of usefulness, they doubt not but the most blessed effects will ere long result from their fraternal intercourse and united labours.

In the years 1839 and 1840, 283 towns and villages were visited, 47,600 persons attended as hearers, of which number it is computed that 16,000 never, or very occasionally, attend divine worship: 27,000 tracts were distributed. In some instances the brethren, previous to the public service, have visited the poor at their habitations, for the purpose of tract distribution and religious conversation; a plan which cannot be too highly recommended, affording as it does an opportunity for remarks pointedly appropriate to the circumstances of the persons visited. An interesting case in point is given by two of the brethren, who, on entering a cottage, found the mother of the family in tears. They observe, “We remained some time conversing with her, and could not but conclude, from the account she gave of the exercises of her mind, that she was deeply convinced of sin. We directed her to him who said, ‘Come unto me all ye that labour and are heavy laden, and I will give you rest.’ We also prayed with her, and gave her some tracts suited to her state of mind.” In another section the preachers visited 450 families, and left a tract at each house.

At the last annual meeting of this Union, it appeared, from communica-

tions received from the ministers generally, relative to their past united labours, that in no place which they had visited had they heard the sound of opposition. “Nothing has occurred,” they say, “to excite even a momentary doubt as to the necessity and expediency of such labours, nothing as to the possibility of carrying the plan of open-air preaching thoroughly out; but all that has been witnessed and tried has tended to confirm the society in the opinion which originated its efforts, that the state of our population calls loudly for the adoption of the primitive, apostolic, and efficient practice of open-air preaching; and that whenever Christian ministers will take their stand under the naked heavens to preach Christ and him crucified, encouraging numbers will congregate, and respectfully and seriously listen to the words of eternal life.”

In Ireland, the practice of open-air preaching has been adopted with considerable effect. The Rev. Dr. Urwick, of Dublin, in a letter to the Secretary, writes, “I am sure you will be glad to hear that such efforts have been commenced here. One of the missionaries of our Congregational Union had a congregation of 2,000 Roman Catholics in the streets of a large town in the south. Last autumn, I had the pleasure of standing before a congregation of about the same number on the steps at the back of the custom-house.”

The Rev. Mr. Trestrail, of the Baptist Irish Society, is adopting a similar course. And an agent of the Congregational Union of Ireland observes, “I have recently had several interesting services in the Queen's and parts of King's counties, and Tipperary. Several of them have been in the open-air. All these services have been well-attended, some of them crowded; and in every instance the most marked attention was paid. One important fact I wish I could echo through Britain, is,—Ireland is open to out-of-door preaching, properly conducted.

Beloved brethren in the ministry, let it not be forgotten that England, too, is open to out-door preaching. It is therefore respectfully recommended, that the example set by the ministers of the two denominations in the county of Gloucester be followed by our ministerial brethren in the other counties of our land. It is suggested that a union, based on

an agreement in the fundamentals of Christianity, and perfectly compatible with the maintenance of denominational peculiarities, be formed for the purpose of disseminating the gospel by means of open-air preaching, amongst some of the more thoughtless and heathenish parts of our population; a class whose salvation is placed in fearful jeopardy from their habitual neglect of those means of grace which God more ordinarily employs for the conversion of men. Let us not, dear brethren, confine our public ministrations to the precincts of the sanctuary. But let us unite in carrying the word of life to the multitudes who thoughtlessly or scornfully pass by our places of worship. Satan and his emissaries unite in opposing the spread of the gospel. All the works of the Supreme Being unite in the material universe to glorify his name. All his divine perfections unite in the salvation of our souls. All the heavenly intelligences unite in their songs of thanksgivings.

All real Christians are viewed in the inspired volume as being united to the Lord Jesus Christ as their head. They are one body, one family, one building. All are builded together for a habitation of God through the spirit. Let Christian ministers, then, unite for the purpose of endeavouring, through the blessing of God, to rescue those from eternal ruin who are led captive by the devil at his will.

Having thus complied with a request at the last meeting of "The Gloucestershire Union," to make known the operations of the society through the medium of the Baptist Magazine, I would beg leave to add, that if any further information is required by brethren in other counties, it may be received from the Rev. H. J. Roper, Bristol, who has engaged to write on the subject for the Evangelical Magazine; or from the Secretary of the Union, the Rev. W. J. Cross, of Thornbury.

A MINISTER'S SABBATH MORNING PRAYER.

BY THE REV. HENRY BURGESS.

DEAR is the day the dawn now ushers in—

A day of praise and prayer;—

Oh, be the effort mine those souls to win

Who at this moment are the slaves of sin!

And thus the joy of angels I shall share.

Oh, may I hope *one* spirit's love to gain

To him who left the dead,

And now at God's right hand forgets his pain—

Whose love to souls as ardent doth remain

As when on Calvary for souls he bled?

Thy saints to cheer, the fainting soul to raise,

I trust will now be mine;

But, while the ransomed sing thy lofty praise,

Oh, let the wanderer weep o'er other days,

And vow in silence ever to be thine!

Luton.

REVIEWS.

Commentaries on the Epistles of Paul to the Galatians and Ephesians. By JOHN CALVIN. Translated from the Original by the Rev. WILLIAM PRINGLE, Auchtermarder. Edinburgh: Foolscape 8vo. pp. 329.

Notes, Explanatory and Practical, on the Epistles of Paul to the Corinthians. By ALBERT BARNES. Reprinted from the Second American Edition. Price 8s. 6d.

OUR churches will be ruined unless the exposition of scripture, and especially of the apostolic epistles, be made a common part of our public ministrations. It is so much easier to prepare a dissertation on some religious topic, with six or eight words of scripture prefixed as a motto, than to exhibit the meaning and force of an inspired paragraph; it is so much pleasanter to the mass of hearers to be addressed on a single assertion, and to hear that assertion ingeniously illustrated and enforced, than to be summoned to the labour of considering an apostolic argument as contained in a concatenation of sentences, in which are words and phrases needing explanation, and a connexion which it requires patient attention to perceive; that it cannot be expected that ministers, unless they are convinced of the importance of exposition and very self-denying, should sacrifice at once both ease and popularity, giving hours of preparatory toil to that which experience teaches them will be coldly received, instead of serving up that which will cost them much less, and be far more acceptable. But the sacrifice must be made or the consequences will be disastrous. What but scriptural knowledge can give our churches permanence? They have no connexion with the state to perpetuate present doctrines or present modes of worship. The creeds incorporated with trust-deeds can do nothing to preserve them from new forms of error which are continually springing up, and which we may be sure will continue to multiply and vary so as to baffle human foresight. The energy, the concord, the very existence of a dissenting church, is dependent on the attachment of its members to its principles. An availing attachment to

those principles can only result from a conviction of their truth. Let them be called Calvinist, Arminian, Baxterian, or what they may, unless the members of the churches believe that they are true, there is nothing in the constitution of things among us to ensure their permanence. When the teacher who delights in them dies or loses his personal influence, what is to prevent his being succeeded by a teacher of other predilections? How, then, can scriptural truth be commended to the faith of men in our days? Not by dogmatic assertion: this is now held in small account, and the kind of acquiescence which it does produce naturally yields to contrary dogmatism when circumstances occur to favour the change. Catechisms and creeds exercise no beneficial influence in these days: it is doubtful whether they ever did as much for the truth as against it; but, be that as it may, the spirit of the age is opposed to them, and they can settle nothing firmly now. Men are learning more and more to call for evidence. The evidence of theological truth is only to be found in the inspired writings. The meaning of the scriptures must therefore be exhibited to the people, as well as understood by their teachers; apostolic argumentation must be illustrated; the premises whence our conclusions are derived must be brought to view; the firm foundations of our faith must be uncovered and displayed, or the splendid discourses of our pulpit orators, however orthodox their own views, will produce no more permanent effect on their admirers than so many dreams.

In the interpretation of that part of the inspired volume which is at once the most important and the most difficult, the epistles of Paul, it would be hard to find a more valuable assistant than John Calvin. The undue prominence which has sometimes been given to certain items of revealed truth of which Calvin was an able advocate, and the sectarian spirit in which some have called themselves by his name, as though to be a Calvinist were something nobler than to be a Christian, have prejudiced many persons against his writings, and de-

prived them of the advantage which they might have received from his labours. But he was in reality one of the brightest luminaries that God has given to his church since the days of the apostles. His views of divine truth were liberal and comprehensive, and his submission to the authority of scripture extraordinary. An honest interpreter himself, he gave credit for honesty to others, considered their arguments with attention, and regarded those who differed from him with candour. His stores of learning were extensive, and though they were never obtruded ostentatiously, they were all consecrated to the holy work in which he was engaged. In expounding the epistles of Paul he appears to peculiar advantage, having studied them with diligence, and entering very fully into their spirit. The doctrine of grace in which that apostle delighted so much, was also the fundamental principle of Calvin's system, and dear to his heart. So thoroughly is he imbued with the spirit of Paul, that in perusing his comments it often seems as though they must have been suggested to him by the apostle, on some occasion or other; and even when we do not receive his interpretation as the right one, we cannot help admitting that it is something that Paul might have said elsewhere. To English readers Calvin is chiefly known by his *Institutes*, a body of divinity composed when he was a very young man. His commentaries were written when his intellectual wealth was more extensive, his judgment more mature, and his experimental acquaintance with divine things more ripe. They were read in this country during the first century after their publication with greater avidity than since. When Poole compiled his *Synopsis*, he assigned as a reason why he had not quoted Calvin's *Commentaries* more largely, that they were in the hands of every one. The Latin language was more familiar to English theologians then than now.

Respecting the epistle to the Galatians Calvin advances an opinion which we have long entertained, but which is contrary to that of most modern critics. We have no doubt that it was the first epistle which Paul wrote, and that it refers to a controversy earlier than that an account of which is given in the fifteenth chapter of the Acts. Had the transactions recorded in that chapter taken place, it would have been unaccount-

able that Paul should not have referred to them in writing to the Galatians on the same subject; nay, it would scarcely have consisted with integrity, or the transparency of character that belonged to him, to have said some things which he mentions respecting Peter's conduct at Antioch, without adverting to the part which Peter had taken in the discussion at Jerusalem. Calvin observes—

"I think that it was written, not only before Paul had seen Rome, but before that consultation had been held, and the decision of the apostles given about ceremonial observances. While his opponents were falsely pleading the name of the apostles, and earnestly striving to ruin Paul, what carelessness would it have argued in him to pass by the decree universally circulated among them, which struck at those very persons. One word would have shut their mouth. 'You bring against me the authority of the apostles, but who does not know their decision?' and therefore I hold you convicted of unblushing falsehood. In their name, you oblige the Gentiles to keep the law, but I appeal to their own writing, which sets the consciences of men at liberty.' We may likewise observe, that in the commencement of the epistle, he reproved the Galatians for 'being so soon removed' from the gospel which had been delivered to them. But we may readily conclude that, after they had been brought to believe the gospel, some time must have elapsed before that dispute about the ceremonial law arose. I consider, therefore, that the fourteen years are to be reckoned, not from one journey to another, but from Paul's conversion. The space of time between the two journeys was eleven years."—p. 26.

The fact that "the law," in the apostle's phraseology, is neither the ceremonial law nor the moral law, exclusively, but the whole Mosaic economy, is in our view the key to the whole epistle. It will afford our readers pleasure to see the manner in which Calvin treats this subject in reference to a passage which is often misapplied (chapter iii. ver. 23, 24).

"23. *Before faith came.* The question proposed is now more fully defined. He explains at great length the use of the law, and the reason why it was temporal; for otherwise it would have appeared to be always unreasonable that a law should be delivered to the Jews from which the Gentiles were excluded. If there be but one church consisting of Jews and Gentiles, why is there a diversity in its government? Whence is this new liberty derived, and on what authority does it rest, since the fathers were under subjection to the law? He therefore informs us, that the distinction is such as not to interrupt the union and harmony of the church. We must again remind the reader that Paul does not treat exclusively of ceremonies, or of the moral law, but embraces the whole economy

by which the Lord governed his people under the Old Testament. It became a subject of dispute whether the form of government instituted by Moses had any influence in obtaining righteousness. Paul compares this law first to a *prison*, and next to a *schoolmaster*. Such was the nature of the law, as both comparisons plainly show, that it could not have been in force beyond a certain time.

"Faith denotes the full revelation of those things which, during the darkness of the shadows of the law, were dimly seen; for he does not intend to say that the fathers, who lived under the law, did not possess faith. The faith of Abraham has already come under our notice, and other instances are quoted by the author of the epistle to the Hebrews. The doctrine of faith, in short, is attested by Moses and all the prophets: but as faith was not then clearly manifested, so the time of *faith* is an appellation here given, not in an absolute, but in a comparative sense, to the time of the New Testament. That this was his meaning is evident from what he immediately adds, that they were *shut up unto the faith which should afterwards be revealed*; for this implies that those who were under the custody of the law were partakers of the same faith. The law did not restrain them from faith, but that they might not wander from the fold of faith, it kept possession of themselves. There is an elegant allusion, too, to what he had formerly said, that 'the scripture hath concluded all under sin.' They were besieged on every hand by the curse, but this siege was counteracted by an imprisonment which protected them from the curse; so that the imprisonment by the law is here proved to have been highly generous in its character.

"Faith was not yet *revealed*, not because the fathers wanted light, but because they had less light than we have. The ceremonies might be said to shadow out an absent Christ, but to us he is represented as actually present, and thus while they had the mirror, we have the substance. Whatever might be the amount of darkness under the law, the fathers were not ignorant of the road in which they were to walk. Though the dawn is not equal to the splendour of noon, yet, as it is sufficient to direct a journey, travellers do not wait till the sun is fully risen. Their portion of light resembled the dawn, which was enough to preserve them from all error, and guide them to everlasting blessedness.

"24. *Wherefore the law was our schoolmaster.* This is the second comparison, which still more clearly expresses Paul's design. A schoolmaster is not appointed for the whole life, but only for childhood, as the etymology of the Greek word implies. Besides, in training a child, the object is to prepare him, by the instructions of childhood, for maturer years. The comparison applies in both respects to the law, for its authority was limited to a particular age, and its whole object was to prepare its scholars in such a manner, that when its elementary instructions were closed, they might make progress worthy of manhood. And so he adds, that it was our schoolmaster *unto Christ*. The grammarian, when he has trained a boy, delivers him into the hands of another, who conducts him through the higher branches of a finished education. In

like manner, the *law* was the grammar of theology, which, after carrying its scholar a short way, handed them over to *faith* to be completed. Thus, Paul compares the Jews to children, and us to advanced youth.

"But what was the instruction or education of this schoolmaster? First, the law, by displaying the justice of God, convinced them that in themselves they were unrighteous; for in the commandments of God, as in a mirror, they might see how far they were distant from true righteousness. They were thus reminded that righteousness must be sought in some other quarter. The promises of the law served the same purpose, and might lead to such reflections as these: If you cannot obtain life by works, but by fulfilling the law, some new and different method must be sought. Your weakness will never allow you to ascend so high; nay, though you desire and strive ever so much, you will fall far short of the object. The threatenings, on the other hand, pressed and entreated them to seek refuge from the wrath and curse of God, and gave them no rest till they were constrained to seek the grace of Christ.

"Such, too, was the tendency of all the ceremonies; for what end did sacrifices and washings serve but to keep the mind continually fixed on pollution and condemnation? When a man's uncleanness is placed before his eyes, when the unoffending animal is held forth as the image of his own death, how can he indulge in sleep? How can he but be roused to the earnest cry for deliverance? Beyond all doubt, ceremonies accomplished their object, not merely by alarming the conscience, and 'casting down imaginations;' but by exciting them to the faith of the coming Redeemer. In the imposing services of the Mosaic ritual, everything that was presented to the eye bore an impress of Christ. The law, in short, was nothing else than an immense variety of exercises, in which the worshippers were led by the hand to Christ. *That we might be justified by faith.* He has already said that the law is not perfect, when he compared it to the training of childhood; but it would make men perfect if it bestowed upon them righteousness. What remains but that faith shall take its place? And so it does, when we, who are destitute of a righteousness of our own, are clothed by it with the righteousness of Christ. Thus is the saying accomplished, 'He hath filled the hungry with good things.'"—pp. 86—89.

Calvin's judicious observations on the allegory of which the apostle speaks in his fourth chapter will also be acceptable to many.

"22. *For it is written.* No man who has a choice given him will be so mad as to despise freedom, and prefer slavery. But here the apostle teaches us, that they who are under the law are slaves. Unhappy men! who willingly choose this condition, when God desires to make them free. He gives a representation of this in the two sons of Abraham, one of whom, the son of a slave, held by his mother's condition, while the other, the son of a free woman, obtained the inheritance. He afterwards ap-

plies the whole history to his purpose, and illustrates it in an elegant manner.

"In the first place, as the other party armed themselves with the authority of the law, the apostle quotes the law on the other side. *The law* was the name usually given to the Five Books of Moses. Again, as the history which he quotes appeared to have no bearing on the question, he gives to it an allegorical interpretation. But as the apostle declares that these things are *allegorized*, Origen, and many others along with him, have seized the occasion of torturing scripture, in every possible manner, away from the true sense. They concluded that the literal sense is too mean and poor, and that, under the outer bark of the letter, there lurk deeper mysteries, which cannot be extracted but by beating out allegories. And this they had no difficulty in accomplishing; for speculations which appear to be ingenious have always been preferred, and always will be preferred by the world to solid doctrine.

"With such approbation the licentious system gradually attained such a height, that he who handled scripture for his own amusement was not only suffered to pass unpunished, but obtained the highest applause. For many centuries no man was considered to be ingenious, who had not the skill and daring necessary for changing into a variety of curious shapes the sacred word of God. This was undoubtedly a contrivance of Satan to undermine the authority of scripture, and to take away from the reading of it the true advantage. God visited this profanation by a just judgment, when he suffered the pure meaning of the scripture to be buried under false interpretations.

"Scripture, they say, is fertile, and thus produces a variety of meanings. I acknowledge that scripture is a most rich and inexhaustible fountain of all wisdom; but I deny that its fertility consists in the various meanings which any man, at his pleasure, may assign. Let us know, then, that the true meaning of scripture is the natural and obvious meaning; and let us embrace and abide by it resolutely. Let us not only neglect as doubtful, but boldly set aside as deadly corruptions, those pretended superstitions, which lead us away from the natural meaning.

"But what reply shall we make to Paul's assertion, that these things are an *allegory*? Paul certainly does not mean that Moses wrote the history for the purpose of being turned into an allegory, but points out in what way the history may be made to answer the present subject. This is done by observing a figurative representation of the church there delineated. And a mystical interpretation of this sort was not inconsistent with the true and literal meaning, when a comparison was drawn between the church and the family of Abraham. As the house of Abraham was then a true church, so it is beyond all doubt that the principal and most memorable events which happened in it are so many types to us. As in circumcision, in sacrifices, in the whole Levitical priesthood, there was an allegory, as there is an allegory at the present day in our sacraments,—so was there likewise in the house of Abraham; but this does not involve a departure from the literal meaning. In a word, Paul adduces the history,

as containing a figurative representation of the two covenants in the two wives of Abraham, and of the two nations in his two sons. And Chrysostom, indeed, acknowledges that the word *allegory* points out the present application to be different from the natural meaning, which is perfectly true."—pp. 114—116.

Many of the observations which we have made respecting the expository writings of Calvin are also applicable to those of Barnes. The work before us is one which could only have been produced by a man of evangelical spirit, extensive reading, and great good sense. Though the modesty of the author has led him to entitle it, "Notes on the Epistles to the Corinthians," a place will be assigned to it by other competent judges among commentaries of the highest class. It would afford us pleasure to extract from it many valuable passages; but it is so cheap in proportion to its bulk that we hope it will soon be in the hands of many of our readers. We must, however, give one specimen, and it shall be the explanation of a verse frequently cited against us by the advocates of infant baptism. It will be remembered, in reading it, that Mr. Barnes is himself a pædobaptist. The text is 1 Cor. vii. 14, "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean; but now are they holy."

"*For the unbelieving husband.*—The husband that is not a Christian; who still remains a heathen, or an impenitent man. The apostle here states reasons why a separation should not take place when there was a difference of religion between the husband and the wife. The first is, that the unbelieving husband is sanctified by the believing wife. And the object of this statement seems to be, to meet an objection which might exist in the mind, and which might, perhaps, be urged by some: 'Shall I not be polluted by such a connexion? Shall I not be defiled, in the eye of God, by living in a close union with a heathen, a sinner, an enemy of God, and an opposer of the gospel?' This objection was natural, and is, doubtless, often felt. To this the apostle replies, 'No, the contrary may be true. The connexion produces a species of sanctification, or diffuses a kind of holiness over the unbelieving party by the believing party, so far as to render their children holy, and therefore it is improper to seek for a separation.' *Is sanctified*, (*ἁγιασται*).—There has been a great variety of opinions in regard to the sense of this word. It does not comport with my design to state these opinions. The usual meaning of the word is, to make holy; to set apart to a sacred use, to consecrate, &c. See Note, John xvii. 17. But the expression can-

not mean here, (1.) That the unbelieving husband would become holy, or be a Christian, by the mere fact of a connexion with a Christian, for this would be to do violence to the words, and would be contrary to facts everywhere; nor, (2.) That the unbelieving husband had been sanctified by the Christian wife, (Whitby,) for this would not be true in all cases; nor, (3.) That the unbelieving husband would gradually become more favourably inclined to Christianity, by observing its effects on the wife (according to Semler;) for, though this might be true, yet the apostle was speaking of something then, and which rendered their children at that time holy; nor, (4.) That the unbelieving husband might more easily be sanctified, or become a Christian, by being connected with a Christian wife, (according to Rosenmüller and Schleusner,) because he is speaking of something in the connexion which made the children holy; and because the word *ἀγιαζω* is not used in this sense elsewhere. But it is a good rule of interpretation, that the words which are used in any place are to be limited in their signification by the connexion; and all that we are required to understand here is, that the unbelieving husband was sanctified in regard to the subject under discussion; that is, in regard to the question whether it was proper for them to live together, or whether they should be separated or not. And the sense may be, 'They are by the marriage tie one flesh.' They are indissolubly united by the ordinance of God. As they are one by his appointment, as they have received his sanction to the marriage union, and as one of them is holy, so the other is to be regarded as sanctified, or made so holy by the divine sanction to the union, that it is proper for them to live together in the marriage relation.' And in proof of this, Paul says if it were not so, if the connexion was to be regarded as impure and abominable, then their children were to be esteemed as illegitimate and unclean. But now they were not so regarded, and could not so be; and hence it followed that they might lawfully continue together. So Calvin, Beza, and Doddridge interpret the expression. *Else were your children unclean*, (*ἀκάθαρτα*.)—Impure; the opposite of what is meant by holy. Here observe, (1.) That this is a reason why the parents, one of whom is a Christian and the other not, should not be separated; and, (2.) The reason is founded on the fact, that if they were separated the offspring of such a union must be regarded as illegitimate, or unholy; and, (3.) It must be improper to separate in such a way, and for such a reason, because even they did not believe, and could not believe, that their children were defiled, and polluted, and subject to the shame and disgrace attending illegitimate children. This passage has often been interpreted, and is often adduced to prove that children are 'federally holy,' and that they are entitled to the privilege of baptism on the ground of the faith of one of the parents. But against this interpretation there are insuperable objections. (1.) The phrase 'federally holy' is unintelligible, and conveys no idea to the great mass of men. It occurs nowhere in the scriptures, and what can be meant by it? (2.) It does not accord with the scope and design of the argument. There is not one word about

baptism here; not one allusion to it; nor does the argument in the remotest degree bear upon it. The question was not whether children should be baptized, but it was whether there should be a separation between man and wife, where the one was a Christian and the other not. Paul states, that if such a separation should take place, it would imply that the marriage was improper; and of course the children must be regarded as unclean. But how would the supposition that they were federally holy, and the proper subjects of baptism, bear on this? Would it not be equally true that it was proper to baptize the children whether the parents were separated or not? Is it not a doctrine among Pædobaptists everywhere, that the children are entitled to baptism on the faith of either of the parents, and that that doctrine is not affected by the question here agitated by Paul? Whether it was proper for them to live together or not, was it not equally true that the child of a believing parent was to be baptized? But, (3.) The supposition that this means that the children would be regarded as illegitimate if such a separation should take place, is one that accords with the whole scope and design of the argument. 'When one party is a Christian and the other not, shall there be a separation?' This was the question. 'No,' says Paul; 'if there be such a separation, it must be because the marriage is improper; because it would be wrong to live together in such circumstances.' What would follow from this? Why, that all the children that have been born since the one party became a Christian, must be regarded as having been born while a connexion existed that was improper, and unchristian, and unlawful, and of course they must be regarded as illegitimate. But, says he, you do not believe this yourselves. It follows, therefore, that the connexion, even according to your own views, is proper. (4.) This accords with the meaning of the word 'unclean' (*ἀκάθαρτα*.) It properly denotes that which is impure, defiled, idolatrous, unclean (a) In a Levitical sense. (Lev. v. 2.) (b) In a moral sense. (Acts x. 28; 2 Cor. vi. 17; Eph. v. 5.) The word will appropriately express the sense of illegitimacy: and the argument, I think, evidently requires this. It may be summed up in a few words. "Your separation would be a proclamation to all that you regard the marriage as invalid and improper. From this it would follow that the offspring of such a marriage would be illegitimate. But you are not prepared to admit this; you do not believe it. Your children you esteem to be legitimate, and they are so. The marriage tie, therefore, should be regarded as binding, and separation unnecessary, and improper.' See, however, Doddridge and Bloomfield for a different view of this subject.—I believe infant baptism to be proper and right, and an inestimable privilege to parents and to children. But a good cause should not be made to rest on feeble supports nor on forced and unnatural interpretations of the scriptures. And such I regard the usual interpretation placed on this passage. *But now are they holy*.—Holy in the same sense as the unbelieving husband is sanctified by the believing wife; for different forms of the same word are usual. That is, they are legitimate. They are not to be branded and treated as bas-

tards, as they would be by your separation. You regard them as having been born in lawful wedlock, and they are so; and they should be treated as such by their parents, and not be exposed to shame and disgrace by your separation."—pp. 87—89.

It is only necessary to add, that the

former of these two volumes is a portion of Clark's Biblical Cabinet, and the latter of Ward's Library of Standard Divinity; two publications, to whose proprietors the students of sacred truth are deeply indebted.

BRIEF NOTICES.

The Holy Bible, with Notes, Practical Observations, and Marginal References. By the Rev. THOMAS SCOTT, late Rector of Aston Sandford, Bucks. And with Eighty-four Illustrations. London: L. and G. Seeley. 1841. Part I. pp. 112. 4to.

The Holy Bible, with Explanatory Notes, Practical Observations, Copious Marginal References, Indexes, &c. By THOMAS SCOTT, Rector of Aston Sandford, Bucks. A New Edition, with Engravings on Steel, after Nature. London: Fisher, Son, and Co. 1841. Parts I. II. III. pp. xxviii. 140. 4to.

WHEN the first edition of this valuable commentary was commenced evangelical Churchmen were few, and it was expected by the publisher, at whose suggestion the work was undertaken, that the circulation would be principally among dissenters. Mr. Scott was more zealous for doctrinal truth than for denominational peculiarities, and the publication, though the work of an episcopalian, was remarkably free from sectarian bias. It was however written in haste, and it afforded scope for improvement which the laborious author was anxious to impart. In subsequent editions he made verbal amendments, corrected inaccurate statements, and added from time to time new matter. In this course he continued to the end of his life, devoting himself to it almost exclusively during his last years, spending many hours every day, perfecting the commentary and superintending the compilation of an index. By this time however the evangelical church party had become large and wealthy, and many circumstances inclined Mr. Scott to make his sentiments as a Churchman and a Pædobaptist more prominent than they had been. A congregation of Baptists had arisen in his vicinity much more numerous than that to which he himself ministered; though he was friendly with them and their pastor, he could not help lamenting what he deemed their mistakes, and many of his last additions to the commentary were written under the impulse of a strong wish to defend established churches, episcopacy, and pædobaptism. Messrs. Seeley's edition, published in 1822, containing the deliberate sentiments of the author with his last corrections, is certainly that which we should prefer for our own personal use; Messrs. Fisher's edition, a reprint of that of 1813, being more free from arguments in favour of what we believe to be

important errors, we should prefer for the use of our families. The type both of the text and notes is much larger in Messrs. Seeley's edition than in Messrs. Fisher's; but so also is the price, the former being intended to consist of forty-two parts at three shillings each, the latter of forty parts at two shillings each. We have examined with some care the parts now before us, and have discovered but few variations, but in the New Testament the differences will be found to be more numerous and important.

The Popular Encyclopædia; or "Conversations Lexicon;" being a General Dictionary of Arts, Sciences, Literature, Biography, History, Ethics, and Political Economy. With Dissertations on the Rise and Progress of Literature, by Sir D. K. SANDFORD, A.M. Oxon., D.C.L., *on the Progress of Science,* by THOMAS THOMSON, M.D., F.R.S.L. & E. &c., &c., and *on the Progress of the Fine Arts,* by ALLAN CUNNINGHAM, Esq. Glasgow: Seven volumes, imperial octavo. Price £7 14s. or in Fifty-six Parts, price 2s. 6d. each.

HAVING seen the fourteen half-volumes as they have successively issued from the press, it is in our power to assure any of our readers who may wish to purchase an Encyclopædia, that they will find this work exceedingly worthy of their attention. We are not aware that any other at so low a price affords an equal amount of literary and scientific information. Its basis was a popular German work, entitled "The Conversations Lexicon," which has been republished in several languages with additional matter intended for the use of the different communities for which the various translations were designed. Of the aid to be derived from these the editor has availed himself; while he has also obtained from his own countrymen such additions as were necessary to adapt it for the inhabitants of Britain. Classical subjects are treated with an accuracy and erudition corresponding with their German origin. In articles of biography, both ancient and modern, the work is peculiarly rich. The portions relating to religion, though unequal, evince an ample acquaintance with the peculiarities of the parties into which the nominal church is divided, and are free from intolerance and sectarian partiality. A supplement, containing about a thousand pages, materially enhances the value of the publication, consisting princi-

pally of articles of British topography which had been omitted in the body of the work, memoirs of eminent persons whose decease had taken place during its course, and scientific and political information of a recent date. It would afford us pleasure to record the presentation of many copies of this work to young ministers, by their immediate friends. Who will set the example?

The Antiquities of Egypt; with a particular notice of those that illustrate the Sacred Scriptures. With numerous Engravings. London: 8vo. pp. 236. Price 10s.

THIS is we believe the most curious and learned work that ever issued from the Depository of the Religious Tract Society. It consists of dissertations on the climate, arts, language, writing, religion, and monuments of ancient Egypt; presenting an epitome of the wonderful discoveries in reference to these subjects which European science and enterprise have recently effected, and applying them to the illustration of scriptural history. An interesting account is given of the recovery of the power of reading the hieroglyphics which had been supposed to be irreparably lost; and of the progress made in deciphering them during the last twenty years; and forcible arguments are adduced to prove that the civilization, so many monuments of which are now existing in Egypt, is that which prevailed there in the times of Abraham, and that the religion of Egypt underwent no alteration from those days to the period of its abolition by Christianity. Great assistance in the interpretation of the sacred writings may be derived by ministers from this volume, which will force itself into circulation among general readers also, by its literary excellence, and bring before many who are not accustomed to read works impregnated with the spirit of the gospel many casual remarks adapted to promote their highest interests. The pictorial illustrations add materially to the value of the book, as they must have done to its cost.

The Jubilee Memorial: being the Sermons, Meetings, Presentations, and full account of the Jubilee commemorating the Rev. WILLIAM JAY'S Fifty Years Ministry at Argyle Chapel, Bath. Bath: Foolscape 8vo. pp. 200. Price 5s.

THE Independent church at Bath, having enjoyed the advantages of Mr. Jay's ministry fifty years, determined to commemorate the completion of that term by a series of religious services, and the presentation of appropriate gifts to their beloved pastor. Mr. Jay preached on the occasion a characteristic sermon; another impressive discourse was delivered by Mr. East of Birmingham, and several public meetings were held. These transactions are detailed in the volume before us, the sermons and addresses having been taken in short-hand, and subsequently revised by the respective speakers.

Popery Unchanged; or Persecution in Salzburg and Zillerthal in the Eighteenth and Nineteenth Centuries. London: Religious Tract Society. 24mo. pp. 72.

It is quite true that popery is unchanged and unchangeable; but it is not quite equitable to publish the facts and comments in this tract

without any reference to the simultaneous persecutions carried on by professed Protestants; especially by the late king of Prussia, who, while he was affording refuge to the foreigners of Zillerthal who were willing to receive his liturgy, was driving into banishment conscientious nonconformists who were his own subjects.

A new English Grammar, with very copious Exercises, and a systematic View of the Formation and Derivation of Words. By ALEXANDER ALLEN, Ph. D., and JAMES CORNWELL. London: 24mo. pp. 168. Price 1s. 9d. cloth.

THE authors of this little book point out in the preface several important respects in which it differs from most others of a similar title. Some of these we shall mention. The etymology has been treated more fully than usual; and the formation of the primary, Saxon, and purely English derivatives, is now, perhaps, for the first time, taught in a school grammar. The verbs commonly called irregular are arranged in regular classes, and the plurals called irregular are classified. The arrangement of the tenses of the verb has been simplified. The potential mood which, "singularly enough," say the authors, "some grammarians have confounded with the subjunctive, has been retained as a mood, to avoid introducing a new term into English grammar." One great improvement, as many will deem it, is, that none of the exercises contain bad English, to be put into good; but blanks are left to be filled up by the pupil in conformity with the rules. On the whole we are highly gratified with this grammar, and hasten to give it our most cordial recommendation.

A Lithographic View of the Baptist College, Stepney. Price 2s. 6d.

In addition to the pleasure of possessing this picture, which is really a very pretty one, the purchaser will have the satisfaction of facilitating the completion of the doorway and entrance-hall which were presented to his attention in our number for February, the profits of the engraving being devoted to this object.

Prize Essay. Our Female Servants: their Moral Condition, and the Best Means to Employ for its Improvement. London: pp. 16. Price 2d.

THE aim of this well-written tract is to call the attention of masters and mistresses to the important bearing of the moral character and habits of their servants upon the well-being of society and their own domestic happiness; and to direct them to various means tending to the improvement of this useful but too much neglected class. It results from an offer made by the Committee of the London Female Mission of a premium for the best treatise on the subject, and it has been selected, we are informed, from upwards of fifty manuscripts.

A Treatise on the Dominion of Sin and Grace, By Dr. OWEN. With Notes and an Appendix, by WILLIAM INNES, Elder Street Chapel. Edinburgh: 24mo. pp. 159.

THE accompaniments introduced by Mr. Innes into this edition of Dr. Owen's valuable work will augment its usefulness.

Infant Salvation; Thoughts on the Future State of Children who die in Infancy, in a Letter to a Friend. By THOMAS OWEN, Minister of the Baptist Chapel, Holt; Author of "Female Communion and Infant Baptism," &c. London: 12mo. pp. 28. Price 6d.

It is the author's opinion that all who die in infancy are raised to the enjoyment of everlasting happiness. He does not think that this is deducible from any direct testimony of scripture, but he assigns reasons in favour of the high probability of the hypothesis.

Brief Memoirs of John Riv Blakely, late Pastor of the Baptist Church at Worstead, Norfolk. By JAMES PUNTIS. Second edition. Norwich: 24mo. pp. 131.

WE are happy to see a second edition of this very interesting narrative, copious extracts from which were given in the Baptist Magazine for October and November, 1838.

The Gift of Prayer. By THOMAS MANN, Minister of Sun Hill Chapel, West Cowes. Third Edition. London: 24mo. pp. xxxvi. 234. Price 3s.

THIS volume has especial reference to prayer-meetings, and is adapted both to encourage and improve those hallowed exercises.

Family Secrets, or Hints to those who would make Home happy. By Mrs. ELLIS, Author of "The Women of England." London: 8vo. Parts I. and II. Price 1s. each.

OF the merits of a tale which is to be told in twenty monthly numbers of which but two have appeared, it would be premature to speak. The name of Mrs. Ellis is an acceptable guarantee that it will be instructive; and the embellishments will deserve a good story if those before us are fair specimens.

A Treatise on the Sacrament of the Lord's Supper. By the Rev. DANIEL BAGOT, B.D., Minister of St. James's Chapel, Edinburgh, and Chaplain to the Right Hon. the Earl of Kilmorey. Edinburgh: 24mo. pp. 150.

THE notion that the Passover typified the Lord's Supper is just as unfounded as that which connects circumcision with baptism. This work is adapted exclusively to those who revere the formularies of the church of England, and entertain the opinions respecting sacraments which that church promulgates.

The Wanderer Welcomed Home. An Authentic Narrative. Second Edition, Revised and Enlarged. London: 32mo. pp. 24. Price 3d.

THIS narrative afforded gratification to the readers of the Baptist Magazine in November last.

RECENT PUBLICATIONS

Approved.

The Truth of the Bible, and the Divinity of Christ, demonstrated; and Strictures on Infidelity and Socinianism. By EDWARD USHER. Boston: 12mo. pp. 71.

Pictures of Religion and Religious Truth; or Familiar Illustrations of Christian Truth and Duty; in

a Selection of Figurative and Emblematic Passages from the Works of Taylor, Leighton, Beveridge, Hopkins, Hall, Reynolds, Donne, &c. London: 32mo. pp. 196.

Priscilla, the Helper; a Memoir of Mrs. Rowton, of Coventry. By JOHN GRIGG HEWLETT, Minister of Well Street Chapel, Coventry. London: 24mo. pp. 187. Price 2s. 6d.

A Present for the Deaf. A Letter from a Minister to a Christian Friend. By JAMES UPTON. London: 32mo. pp. 20. Price 2d.

The Little Sanctuary. A Letter to a Christian confined from the means of Grace. By JAMES UPTON. London: 32mo. pp. 21. Price 1d.

A Cry from the Tombs: or Facts and Observations on the Impropriety of Burying the Dead among the Living, in various ages and nations. By JAMES PEGGS, late Missionary in India. Author of "India's Cries to British Humanity," "A Prize Essay on Capital Punishment." London: 8vo. pp. 52. Price 1s.

The British Government and the Idolatry of Ceylon. By R. SPENCE HARDY, Wesleyan Missionary. London: 8vo. pp. 58.

The Nature of Chimney Sweeping, the Attempts made to alter its character, and the final Accomplishment of this Object by the 3rd and 4th Victoria, Cap. 85. London: 4to. pp. 30.

The Children's Hosanna. By JOHN KING. London: Price 1s.

A Sermon occasioned by the Death of Olinthus Gregory, LL.D., F.R.A.S., &c., &c., late Professor of Mathematics in the Royal Military Academy, Woolwich. Preached on Sunday morning, February 7, 1841, in Trinity Episcopal Chapel, Woolwich, by the Rev. CAPT. MOLYNEX, B.A., Minister of the Chapel. Published by request. London: 8vo. pp. 28. Price 1s.

The Faded Flower. A Brief Memoir of Mary Ann Jackson. By her Father, the Rev. T. JACKSON. Third edition. London: 18mo. pp. 36. Price 3d.

A Brief Memoir of W. O.—, Esq., late Fellow of St. John's College, Cambridge. London: (Tract Society) 32mo. pp. 144. Price 8d.

Blossoms and Fruit; or Conversations on the Lives of Christians eminent for Early Piety. London: (Tract Society) 32mo. pp. 232. Price 1s.

The Pictorial History of Palestine. By the Editor of the Pictorial Bible. Part XVIII. London: Imperial 8vo. Price 2s. 6d.

The Moral Dignity of the Missionary Enterprise. A Sermon delivered in 1823, by the Rev. F. WYLAND, D.D., President of Brown University, Rhode Island. A new edition, revised by the Author. London: 12mo. pp. 24. Price 4d.

The Rhine, Italy, and Greece, Illustrated. In a series of views from Drawings on the Spot, by W. L. LEITCH, Esq., Col. COCKBURN, and Major IRTON. With descriptions by the Rev. G. N. WRIGHT, M.A. Author of "Life and Campaigns of the Duke of Wellington," "The Mediterranean Illustrated," &c. Parts 2 and 3. London: Fisher.

A Father's Gift; or Poetry for the Young. By R. P. JACQUES. To which is prefixed, Christ the Object of a Child's Consideration. Edited by the Rev. T. JACKSON. London: 32mo. pp. 120.

The Eclectic Review. March, 1841. London: Price 2s. 6d.

INTELLIGENCE.

CHINA.

WE have been favoured by Dr. Cox with a valuable document, which will be best introduced to our readers by the following observations from his own pen, dated Hackney, March 10, 1841.

"The following appeal reached me many months ago, accompanied by a letter from my valued friend, Mr. Shuck, an American missionary, requesting its publication. It appeared to me at the time, that the efforts about to be made for the African branch of our mission, together with other claims upon our denominational purse, precluded any immediate attempt on behalf of China. I therefore laid it by for a more suitable opportunity, and wrote him accordingly. Now I feel that I cannot any longer conscientiously withhold it from the public, and request its insertion in the Magazine.

"Within this few days I have received a letter from Mr. Shuck, dated Macao, Aug. 3, from which I give an extract as tending still further to awaken attention to the following interesting document. He writes thus: 'As supplemental to the appeal which I sent you some time ago, I now wish to convey to you the *certain* intelligence that the British flag has (July 5, 1840) been hoisted under a royal salute at the city of Zinghae, lat. 30 deg. north, and Brigadier-General Burrell has been proclaimed Governor of the Chusan Archipelago, which constituted a portion of the fertile and beautiful province of Chêkeang. There are now at Chusan tens of thousands of Chinese who are accessible on their own soil to the Christian missionary, and at the same time not under the influence of mandarins or Catholics. What now will the English Baptists do for China, since their own national flag invites them to labour under its protecting folds? Will they, or will they not, send at least *two* missionary families to China? I shall proceed north as soon as the winter is over, as Macao, being an old settlement, just at present affords more comfortable quarters for winter. All is quiet at Macao. God is our refuge and our rock.'

"Abstaining from any suggestions of my own, I should be glad to see the sentiments of Christian brethren on this appeal, and to know from them, after an attentive perusal of this appeal, whether they think anything, and what, ought to be done."

APPEAL TO ENGLISH BAPTISTS IN BEHALF OF CHRISTIAN EFFORT IN CHINA.

BELOVED BRETHREN,—

The importance of the subject I offer as an apology for addressing you at the present time.

As a member of the same endeared portion of Zion with yourselves, I delight to cherish the warmest interest in every circumstance which concerns you. The advancement of the influence of your principles upon England and upon the East has been, and shall ever be to me, a source of grateful acknowledgments to the great Master whom it is our privilege mutually to serve.

To you did God commit the high, responsible, and honourable trust, of putting into active motion that wheel of modern mission, which is destined to roll on with accumulated power from on high, until every kindred, and tribe, and tongue, in this death-stricken world, shall have delivered to them the messages of redeeming love. Peace to the embalmed memory of Carey, and Fuller, and Ryland, and Pearce, and their sainted associates, whose feet now tread the streets of the New Jerusalem!

It is now nearly *four* years since I became a resident in China Proper, and from my first landing here until the date of this paper, I have felt an increasing conviction that a vast deal more could be done for the spiritual good of these immense millions in *their own native land*, than has at any time been supposed or hitherto undertaken by Christendom. Because *every* portion of this extensive empire has not been accessible to the introduction of the gospel, it has been strangely conjectured, and published, too, that there is no spot in all this great land of sin and idolatry where the religion of the Redeemer could be safely promulgated. I say not, that at present, *China is opened*; but I do say, and herewith adduce facts in affirmation, that at this moment most encouraging *openings in China* for the dissemination of the written word of the Lord and the preaching of the everlasting gospel. And, remembering their motto "attempt great things, expect great things," and being also aware of the ability and pious willingness of the Baptist denomination in England to aid in every way practicable for the promotion of 'the Redeemer's kingdom in the regions which now groan under the curse of paganism, it is my most

heartly recommendation and my earnest prayer to God, that, through the means of at least two or three missionary families, they may soon efficiently occupy the openings which already exist in China, without waiting until access be had to the entire field. If every harbour, and every city, and every province of China, were this day thrown open to unrestricted intercourse, are we prepared, by men and means, to meet the advantages of such a glorious event? When *we are prepared to receive*, God will be found *ready to bestow*. And what can be more reasonable in the Christian warfare, which in our baptismal vows we have sworn to wage, than firmly to post ourselves where there may be vulnerable points in the vast kingdom of darkness, and there, sword in hand and face to face, contend for the supremacy of the rightful sovereign? Need I say, and it is emphatically so with China, that the great battle between Christian principles and the strong holds of idolatry, is to be fought in the *enemy's own dominions*? And it appears to me of the highest importance, that we should, by all means, take up our unflinching position in whatever portion of the hostile territory may afford reasonable safety and facility for the carrying on of our operations. Then will we be prepared to advance as the enemy retreats, and retreat he must, for "THUS SAITH THE LORD."

Allow me, then, dear brethren, to bring to your notice some of the facilities which are at present available in *Macao* for missionary study and missionary labour. You are aware that it has hitherto been the custom to ordain and send out missionaries to China, who have been ordered to some other country, where, among numerous Chinese emigrants, they might prepare themselves for entering the empire at some future day. Permanent missionary efforts among Chinese emigrants are highly important and desirable; but let me distinctly remark, that I design my statements at present to refer solely to *China itself*. And as to facilities for preparation within her own confines, I observe,

1. An unmolested residence is to the missionary of the first importance. Dr. Milne was driven away from Macao in 1813 by the Portuguese government; but this same government has undergone many modifications for the better, and at the present time they grant to all foreigners an official permit to reside. This favourable regulation went into effect about eighteen months ago. When I applied for my license, among other interrogations, they asked me what my *occupation* was. I unhesitatingly replied "*a missionary*;" and accordingly I received a written license, signed by H. E., the Governor himself, to reside in Macao

"as a missionary" ("*como missionario*").

It is an interesting fact, that Dr. Milne's son, pious and devoted, has recently arrived, and is now quietly situated, as a missionary in the very city from which his revered father, in former years, was expelled.

A reason hitherto urged against Macao and Canton, has been the reported expensiveness of living. Dr. Morrison's expenses the first year he came here, although he had no family, were £500 sterling; but times have greatly altered, even within the past year or two, and Baptist missionaries can now, with strictest economy, live in China on the same allowances that others do elsewhere in Asia. The climate of Macao is excellent.

2. There is no lack of native teachers here who are anxious and willing to instruct in the Mandarin, Hokien, Tea Chew, Canton, and Macao dialects. *Four* of these dialects are now studied by different missionaries in Macao. I pay less here for good teachers than I did for indifferent ones at Singapore.

3. There are probably no places in the world where there is such an accumulation of valuable elementary works by foreigners, illustrative of the Chinese language and people as at Canton and Macao; all of which, through the kindness of their owners, are accessible for reference to the missionary student. Other works, too, of similar character, are here in the daily progress of preparation and printing.

4. Immediate access is had to the Peking Gazettes, and to the numerous proclamations and other documents constantly issued by the Chinese authorities; thus affording opportunities for the missionary to become practically acquainted with the language as used by the highest and best educated persons of the empire. This I deem an important advantage, especially to the Christian translator, and an advantage too which can be enjoyed only in China.

5. Here daily and unrestricted intercourse can be had with *the people*, acquaintance be formed with their manners and customs, their habits of thought studied, and their language learned from their own lips, at their own homes, and their own country.

6. As points of missionary observation in relation to the changes, movements, and future prospects of this great people, Canton and Macao must be confessedly regarded as of incomparable importance. And never before did these things demand and deserve so much prayerful attention and close observation as at the present time.

7. It is a mistake to suppose that the vigilance of the Chinese government will prove a more formidable obstacle here than at other places on the confines of

the empire. The contrary is the fact; for here it is allowed to foreigners to come and to reside, and their objects, if not suspected of being opium smugglers, *are never scrutinized*; whereas, at other points, it is well known that no foreigner is expected to advance, and hence they will jealously pry into his object in coming, closely watch all his movements, and exercise the strictest vigilance over their own frontiers. An Englishman, a year or two ago, attempted to penetrate the north-western frontiers of the empire, disguised in the attire of a Mohammedan, but was discovered, arrested, and sent back. All the high officers in every part of the country have been to Peking, and they well know the wishes of the court respecting foreign intercourse. Thus far in relation to missionary study; and, as regards missionary labour, I remark,

1. Not referring to Canton, but merely in reference to Macao, with its harbour and its twenty villages, the few missionaries here have access to about as many heathen as the whole one hundred missionaries have at all the Sandwich Islands. And when we include Canton and the busy thousands who annually visit Macao by land and by sea, we have, on the lowest calculation, six times as many. There are vastly greater numbers of Chinese accessible here than at Penang, Singapore, Bankok, and Batavia, all combined.

2. These immense multitudes of perishing souls are accessible for Bible distribution, both on shore and in the harbour, which is sometimes crowded with junks from all the maritime parts of the empire. This we have here repeatedly tested, and thousands upon thousands of pages have been scattered unmolestedly among the people. We have on several occasions sent from Macao (and a large junk now in the harbour which sails in a day or two has more on board all ready to take) huge boxes full of the word of the Lord hundreds of miles into the interior of the country, and have received cheering evidence of their having reached their destination. Some of the Chinese officers themselves have politely received our Christian books, and the priests too have made application for "Jesus Christ's classic" (New Testament), and have been supplied. The harvest is indeed here plenteous, while the labourers are few. Beyond the greatest number of Baptist missionaries we can hope for from America, two or three from the English Baptists could here find immediate, active, and ample employment; and shall I be, dear brethren, considered presumptuous or unreasonable in the earnest recommendation that extra facilities above their present liabilities be put into the hands of the worthy Committee of the Baptist Missionary Society for sustaining here so small a number?

Be assured that I should rejoice to welcome them as brethren of the same household of faith, to the shores of this vast heathen land, to my heart, and to the scenes of my labours. *Two missionary families for China from more than one hundred thousand English Baptists!*

3. The people are here accessible to the preaching of the gospel of Christ. For many months past I have kept up stated preaching in the Chinese language without molestation and with encouraging success. One lovely and openly avowed convert has applied for baptism recently, and others are sincere inquirers. Our sentiments on the subject of baptism, being scriptural, are readily understood and admired by the Chinese. The people can be visited from house to house, from shop to shop, and from temple to temple, and the truths of our holy religion can be commended to them at their own homes, and also in the streets and in the markets.

For the last few years the Chinese government have been exceedingly quiet on the subject of Christianity, and more than thirty Catholic priests from Europe are now entirely at work in the country. But even should they *not be quiet*, shall the soldiers of the Lord Jesus be affrighted at merely the sullen *threats* of the enemies of their glorious Leader? Frequent and severe are the trials of the Karen Christians, and who will say, that missionary efforts among them should cease in Burmah Proper? And what though they should do here still more than threaten? Whitfield, you will recollect, on a memorable occasion, whilst preaching in the open fields of Scotland, alluding to the enemies of the Lord, exclaimed, "The blood of the martyrs is the seed of the church;" and who dare say that this would not be eminently the case in China? For objects of wealth and science, and the short-lived fame of earth, men can be found to face dangers and death upon the sea and upon the land. Yet how infinitely greater would be the reward—how lasting the honour—how bright the crown, of him who might be called upon to offer his life a sacrifice in behalf of the eternal weal of the immortal, perishing millions of the sons of Ham, this mighty portion of the promised inheritance of God Almighty's exalted Son!

4. Printing can here be extensively done. I have had two Christian tracts printed by native Chinese booksellers in Macao on the most reasonable terms. They are at this time executing other Christian works, and are willing and anxious to undertake the printing of any religious book you may wish to put into their hands. The cost of printing here by the Chinese is about one-third less than in America, where you are aware it is proverbially cheap. The Chi-

nese prefer books printed in their *own style*, and in this style are all our Christian publications issued. They have two excellent methods of getting up editions of their own popular works, the one is with a regular and extended commentary attached, and the other is to publish the text with brief notes and explanations. This latter mode is very popular, and I sincerely hope the American and Foreign Bible Society will soon undertake an edition of parts or the whole of the Chinese New Testament upon this plan. I have on former occasions given my opinion (though not of much weight) in favour of the new Chinese translation of the New Testament by Mr. Medhurst and others, and would here again remark, that the more I become acquainted with the language, the more highly do I think of it. Necessary revisions it requires, and Baptizo and its cognates are erroneously rendered; but inasmuch as Baptist missionaries would be allowed to make this the foundation of as many revised editions as they may choose to publish, it would in my opinion, be decidedly inexpedient, at present, at least, to multiply another translation. Mr. Medhurst, an English Pædo-baptist missionary, was the principal translator, and of foreigners he is doubtless the most thorough Chinese scholar in the world. He began this translation after he had been reading, writing, and speaking the Chinese language, *eighteen years*. After it had, under repeated revisions, been completed, he came from Batavia to China, and went over it three times more, in company with Messrs. Gutzlaff, Bridgman, and J. R. Morrison, before it was finally published.

5. Schools of Chinese children, for the last sixteen years, have been taught in Macao, with more or less success, and there is an increasing desire on the part of parents, to have their children enter our schools. Mrs. Shuck has had belonging to her school some of the aptest boys I have ever seen in any country. Great inconvenience is experienced for the want of school apparatus.

6. There can be no interference here with other denominations, as Macao and Canton are now generally conceded as common ground. There are here no Pædo-baptist churches, nor but one Pædo-baptist school. The American Board, the London Missionary Society, Church Missionary Society, Morrison Education Society; and a new Society in the Mississippi Valley, have all recently become alive to the importance of occupying Macao, and have all sent missionaries here *since* I came. *Four* of the above five societies had no missionaries here when I came, and therefore it may be fairly said, that the Baptists, instead of interfering here, have indeed *preceded* most others. Here is an important opening for Baptist

missionaries, both English and American. Shall it be availed of? No objection can be urged against doing the Chinese good in whatever country they may be found; but let us, with due responsibility, remember that *China herself* is now open, to a considerable extent, to our efforts.

I have forgotten to say a single word about facilities on the coasts, and the unwanted position of affairs at present existing between this singular country and Great Britain, affords us a brighter prospect than ever, that, in the providence of God, we shall be blessed with more enlarged intercourse with this great people. All friendly communication has ceased, and hostilities have actually commenced between the two nations, and there can be no question as to which power will become the ascendant. Every advancement of British influence over Eastern despotism, tyranny, and heaven-daring oppression should, by every Christian heart, be hailed with devout thanksgivings to the God of nations. The existing circumstances call loudly upon the churches for habitual, fervent, *agonizing* prayer, to the great Director of missions, that he would overrule all events to the opening of still more effectual doors for the entrance of the gospel into these extensive dominions.

But I have already, perhaps, too largely taxed your patience, and here, dear brethren, having confined myself to the calm statement of facts, I leave the matter with you. *What will you do for China?* Remember that what we would do must be done quickly. Time is rapidly on the wing, and the last beating pulse with you and with me will soon heave its final motion. The last command of the ascended Saviour remains unfulfilled; an apostate world is still estranged from God; the heathen are sinking, daily sinking by thousands into hell, without Bibles and without Christian instruction; and the gross darkness of paganism's midnight, which envelopes China as with the pall of death, is yet unrolled back by the risings of the Sun of Righteousness! Oh! shall China's three hundred and sixty perishing millions receive from you no tear of sympathy, no prayer of interest, no efficient action FORBID IT ALMIGHTY GOD!

Affectionately yours,
J. LEWIS SHUCK.

Macao, China, Jan. 1840.

AMERICA.

MANY of the religious newspapers with which the United States abound have come into our hands within the last few days. It is evident from their contents that the

question of the lawfulness of holding men in slavery is one to which public attention is now strongly and generally directed. The discussion of the subject will doubtless prove advantageous; though we should augur more favourably respecting its result were it conducted with greater calmness. It must be admitted, however, that it is an exciting topic to the three parties who are engaged in it; the abolitionists who are claiming justice for the oppressed, the slaveholders who are defending what they deem their rights, and the conductors of public institutions who see their societies endangered, and are anxious to avoid a collision with either side. Whether it arises in any degree from the influence of climate, or whether it is owing solely to a consciousness that they are in the wrong, it appears to us, however, that by far the greatest heat is in the south.

The advocates of slavery allege that they have been misrepresented to their English brethren. Some articles of correspondence which have appeared in our pages have been commented upon with severity, and the correctness of their details disputed. We should be sorry to give currency to erroneous statements on any subject; and, in relation to our American brethren, we are quite sure that we do not wish to think worse of their spirit or practice than evidence compels. Our readers may judge however of the real state of things by attending to some items of information, ranged for convenience under different heads, derived from these papers, none of which belong to those who are denominated "the abolitionists."

VINDICATION OF SLAVERY.

The Religious Herald, published in Richmond, contains an elaborate article, which would fill about sixteen of our pages, in which the writer proposes to show "that the institution of slavery has received, 1st, the sanction of the Almighty in the patriarchal age; 2nd, that it was incorporated into the only national constitution which ever emanated from God; 3rd, that it was recognized and its relative duties regulated by Jesus Christ in his kingdom; and, lastly, that it is full of mercy." Of the writer, "Elder Thornton Stringfellow," the editor remarks that he is "the esteemed pastor of two churches—one in the Shiloh, and the other in the Salem Union Association—has been several years in the ministry, and is deservedly respected by his brethren throughout that region."

Were this production of an accredited Baptist minister published in England, it would, we are persuaded, do more to lower the southern churches in the estimation of our countrymen than anything that has been

uttered by those who have visited us, or transmitted from abolitionist letter-writers. Quoting the language of Noah, in reference to Canaan, he says, "Here language is used showing the favour which God would exercise to the posterity of Shem and Japheth, while they were holding the posterity of Ham in a state of abject bondage. May it not be said in truth, that God decreed this institution before it existed, and connected its existence with tokens of his special favour to those who should be slave-owners or masters. He is the same God now that he was when he gave these views of himself to the world, and unless the posterity of Shem and Japheth, from whom have sprung the Jews and all the nations of Europe and America, and a great part of Asia, the African race that is in them excepted, I say, unless they are all dead, as well as the Canaanites or Africans, who descended from Ham, then it is quite possible that his favour may now be found with one class of men who are holding another in bondage. Be this as it may, God decreed slavery, and shows in that decree tokens of good-will to the master." Referring to some parts of the Mosaic law, the writer says, "I now ask this serious question, whether modern abolition sentiments do not constitute the sin against the Holy Ghost. It is the common sense opinion that that sin is a malicious hatred against something that is known to come from, or be said or done by the Holy Ghost. Now, here are laws that authorize the holding of men and women in bondage, and chastising them with the whip of the slaveholder, with a severity that terminates in death. And he who believes the Bible to be of divine authority, believes these laws were given by the Holy Ghost to Moses. I understand modern abolition sentiments, to be sentiments of malicious hatred against these laws—to be sentiments which would hold God himself in abhorrence, if he were to give them his sanction; but he has given them his sanction, and he is not a man that he should change."

Again, he writes: "Here is the authority from God himself to hold men and women and their increase in slavery, and to transmit them as property for ever—here is plenary power to govern them, whatever measure of severity it may require; provided only, that to govern be the object in exercising it. Here is power given the master to separate man and wife, parent and child—sooner than compel him to free or sell the mother, that the marriage relation might be honoured. The preference is given of God to enslaving the father, rather than freeing the mother and children."

It is an alleviation of the guilt of propagating these statements, that the intellect of

the writer is so perverted, that he contends that the institution of slavery is full of mercy! He argues that in war it has furnished a motive for sparing the prisoner's life, and adds, "It is only sober truth to say, that the institution of slavery has saved from the sword more lives, including their increase, than all the souls that now inhabit this globe."

In conclusion, Mr. Stringfellow declares that "An officious meddling with the institution from feelings and sentiments unknown to the Bible, may lead to the extermination of the slave race among us, who, taken as a whole, are utterly unprepared for a higher state—but benefit them it cannot. Their condition is now better than that of any other equal number of labourers on earth—and is daily improving. If the Bible is allowed to awaken the spirit and control the philanthropy which works their good, the day is not far distant when the highest wishes of saints will be gratified, in having conferred on them all that the spirit of good-will can bestow. This spirit, which was kindling into life, has received a great check among us of late, by that trait which the apostle Peter reproves and shames in his officious countrymen, when he says, 'But let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busy body in other men's matters.' Our citizens have been murdered—our property has been stolen, (if the receiver is as bad as the thief,)—our lives have been put in jeopardy—our characters traduced—and attempts made to force political slavery on us in the place of domestic, by strangers who have no right to meddle with our matters. Instead of meditating generous things to our slaves, as a return for gospel subordination, we have to put on our armour to suppress a rebellious spirit, engendered by false doctrine, propagated by men of 'corrupt minds, and destitute of the truth,' who teach them, that the gain of freedom to the slave is the only proof of godliness in the master. From such, Paul says we must withdraw ourselves—and if we fail to do it, and to rebuke them with all the authority which 'the words of our Lord Jesus Christ' confer, we shall be wanting in duty to him, to ourselves, and the world."

ABOLITION RIOT.

Under this title the Biblical Recorder and Southern Watchman, published at Raleigh, narrates the following occurrences. Whether Pro-Slavery Riot, would not have been a more appropriate appellation, is a question which it may be left to the reader to determine.

"On the evening of the 23d. ult., Thomas Morris, Ex-U. S. Senator from Ohio, advertised that he would deliver a lecture on

abolition, in Dayton, Ohio. It was known that he was an ultra abolitionist, and when the hour for the delivery of the lecture came, the court-house was crowded with a mass of beings determined not to permit him to instil his poisonous doctrines into the minds of the public. As a consequence the lecture was not delivered. The evil spirit thus engendered, however, did not end here. Riot and bloodshed followed. We copy from the Dayton Transcript of the 27th ult.

"Our city was thrown into the greatest confusion yesterday morning, in consequence of the murder of an individual, named Nath'l M'Creary, and the stabbing and otherwise injuring four or five others, by the negroes, on the night previous. As will be seen by an article in another column, an attempt was made on Saturday night last, to get up an abolition meeting in the court house.—Having failed in the attempt, an appointment was made in several of the churches on Sunday last, that an abolition meeting would be held on Monday evening, at the house of one of our citizens, Dr. Jewett.—Early in the day on Monday, indications of hostility to the holding such a meeting, were manifested throughout the city; but in consequence of the Mayor and other officers at the time and place of meeting, comparative quiet was maintained, until after its close. But immediately upon the breaking up of the meeting, and the consequent absence of the police, the windows, &c. of Dr. Jewett's house were broken in, and other acts of violence committed.

"But the business did not stop here. Having heard that a white woman was residing with some negroes, in the outskirts of the city, a number of individuals repaired to the place, and demanded of the inmates whether such was the fact. Upon being answered in the negative, they then inquired whether any abolitionists were within; whereupon a general fight commenced, in which M'Creary was killed upon the spot, and four or five others badly wounded. In the morning, an inquest was held upon the body of the deceased, and a verdict returned in accordance with these facts. The greatest excitement prevails among us, and God only knows where the matter may terminate! We are in the midst of commotion. While we write, our streets are promenaded by men, in whose countenances are depicted sorrow, consternation, horror, and vengeance."

"We learn from the Dayton Journal, that the negro who killed M'Creary was not taken, but the Mayor had offered a reward of 150 dollars for his apprehension, and, as a large number of citizens were upon his track, there was but little doubt that he would be apprehended. At the last accounts, all was confusion and dismay, and

no one could divine where the end would be. The negroes were the special objects of vengeance."

The deeds of the lawless assailants are to be deplored; but infinitely more afflictive is it, that in a religious paper the tale should be told in such a spirit.

NEUTRALITY.

The Christian Index, published at Penfield, Georgia, contains comments on a letter from the Baptist Board of Foreign Missions, in which it was proposed that the treasurer should visit Georgia, to give such explanations of the principles and designs of the Board, as the case might require, urging the delicacy of its position and begging to be excused from doing anything "that would be liable to be construed into a departure from the strict neutrality, which on certain interests" it "professed and sought to maintain." The chairman of the local committee says: "Between us and the abolitionists we know no neutrals. Those who are not for us are against us. If the object of the Board in sending their delegate to us, is to try to steer between us and the abolitionist, and maintain the co-operation of both, they might well have spared themselves the *expense and trouble*. In this crusade against us, if they think to court the alliance of our enemies, and conciliate our favour, they must be grossly ignorant of our feelings."

THE TRIENNIAL CONVENTION.

The Baptist General Convention for Foreign Missions, is to be held at Baltimore, Maryland, on the 28th of April, and all parties are looking forward with anxiety to this meeting. Mr. Colver has addressed a letter to the editor of the Boston Christian Watchman, disclaiming the desire which he had been supposed to entertain to introduce the slavery question on that occasion: he says, "I have no desire to introduce, or to have the abolitionists introduce the subject of slavery into the Triennial Convention next spring.

"2. I have no wish that the Convention should entertain it, by whomsoever it may be introduced there.

"3. If the slave-holders of the south bring the subject up there, I do hope that the Convention will refuse to entertain it, and thereby rebuke the intolerant demands of the south.

"6. If the Board and that Convention inflexibly maintain the ground which they have assumed in their circular, I shall sustain them with all my heart. If they depart from it one jot or tittle, on them will rest the consequences."

In the south, on the contrary, there is a determination to compel the expulsion of

the abolitionists. The Savanna River Baptist Association has published the following resolutions.

"Resolved, That the northern Baptists who have embraced the doctrines of the abolitionists, who have denounced us because of our peculiar institutions, and by reason thereof have declared their want of fellowship for us, have added a new term of salvation, unauthorized by the rule of our faith and practice, to which we acknowledge no obligation to yield obedience.

"Resolved, That the state convention be requested to retain the funds sent by this association until the triennial convention shall publish their repudiation of the whole spirit and conduct of the Baptist abolitionists.

"Resolved, That we, the Savanna River Baptist Association, deem the conduct of the northern abolitionists highly censurable and meddlesome, and request our state convention to instruct their delegates to the triennial convention, to demand of our northern brethren, whether they can acknowledge those fanatics as co-workers in the great work of evangelizing the world; and to state fully to them the impossibility of our further co-operation, unless they dismiss such from their body."

The Biblical Recorder counsels the assumption of a very lofty position. It says,

"Lest it should be inferred that we concur in the proposition, so generally made, to have the question of abolition introduced into the deliberations of the convention, to be held at Baltimore, we would avail ourselves of the present occasion to state, that, in our opinion, the question aforesaid, cannot constitutionally, and if it could, should not, by any means, be admitted as a topic of discussion at the above-mentioned meeting. And if it should, we hope that no southern man will enter the lists with men who have already given sufficient evidence that it is not truth, but discord, which constitutes their object of pursuit. The question of abolition has been already discussed sufficiently, and it only remains to be decided whether the disorganizers who have been for years scattering firebrands, arrows, and death, and who have at length declared non-fellowship with the south, shall be admitted to seats and offices in the convention or not. The convention has certainly a right to interpret its own constitution, and to define the qualifications of those constitutionally entitled to seats. If it shall accordingly be decided either *expressly*, or by *implication*, that the schismatics, commonly called abolitionists, have a right to their places in the aforesaid institution, we shall consider everything done that may be necessary, to draw the line between northern and southern Baptists.

"We trust, further, that no southern man will take part in a controversy even on this latter question. As we have repeatedly said, we think the decision of the whole matter should be left with our northern brethren. Should *they* decide that the schismatics shall take their places, then the members from the south ought to know what course to pursue. In any event, we trust that no southern man will degrade himself by taking part in the disgraceful squabble, which the abolitionists are anticipating with such tiptoe satisfaction, and for which they have been for months drilling their forces."

In some of these papers we find animadversions on Mr. Colver's proposal that an English delegation should attend the convention. We are not aware that on this side of the water the idea has ever been entertained; but we beg to suggest to the zealous advocates of emancipation in this country who believe in the efficacy of prayer, the propriety of appointing some special meetings, to implore for our transatlantic brethren the guidance of heavenly wisdom at that important assembly. This our brethren in the southern states could scarcely regard as improper interference. One of their documents, the general character of which is highly objectionable, concludes with the appropriate aspiration, "and may the God of love and peace brood over all our hearts, and give us more of the meek and humble spirit of the blessed Saviour."

There are far better things in these papers than any that we have quoted. Many of their contents on other subjects are such as bear the aspect of coming from holy and devoted writers, and as none but pious readers would habitually welcome. Deeply as we regret their adherence to an iniquitous course, their evident reluctance to receive the light, and their haughty indignation when rebuked, yet remembering the influence of custom, the power of prejudice, and the deceitfulness of indwelling sin, we cannot rank them, as a class, with heathen men and publicans.

The earnest desire for peace between England and the United States, which we find expressed in the New York Baptist Advocate, will, we are sure, be reciprocated by all our friends. In the latest number of that Journal which we have received, we find this language. "Many of our statesmen and writers are in the habit of speaking of a war with England as a matter not only possible, but almost probable. We regard it as an event, which, like that of the dissolution of this Union, should not be permitted to lose its horror, by familiarity to the mind. Not only Great Britain and the United States, but the world itself would suffer, and that most severely from such an event. The progress of civilization, of benevolence, of

religion, would be stayed. Man would retrograde with every year of the war's continuance.

"The safety and happiness of both nations lie in peace, and so sure are we that the same view is entertained by the great body of the people of both countries, that we only allude to the present war-agitation, to show how perfectly preposterous the idea is in itself."

CANADA.

THE UNION OF THE PROVINCES OF UPPER AND LOWER CANADA.

"The union of the Provinces of Upper and Lower Canada, under the name of the Province of Canada; for their 'good government' and 'for the security of the rights and liberties, and the preservation of the interests, of all classes of her Majesty's subjects within the same,' was officially proclaimed in the city of Montreal on the 10th of February. Respecting this event the Editor of the Canadian Missionary Register, writes as follows:

"Although our periodical is religious and not political, it does not follow that important events connected with our more immediate local history, or even with the history of eventful changes in other lands, are to be unnoticed in our pages. 'Can ye not discern the signs of the times?' The Christian is a man of observation. He recognizes the hand of Providence in all the occurrences transpiring around him, and seeks to turn them to some holy purpose. Our more reflecting readers will feel, we are assured, that our present political circumstances, but more especially the event alluded to in the heading of these remarks, constitute an interesting and important crisis in the history of Canada. Let Canada Christians, and Canada Baptists be fully alive to it. *Union* is now the watchword of our politicians. Let it be the watchword of the Christian church, and especially of the Baptist denomination. For the political and social improvement of this extensive country, everything, at the present moment, appears to augur well. At the helm of affairs we behold an experienced statesman. The Government of Britain appears determined that the country shall derive the full benefit of her patronage and fostering care. Emigration is about to pour her tens of thousands into our townships. How stands the case in respect to a higher kingdom? What is the aspect of the church of Christ in Canada? what the attitude of Canada Baptists? Are we combining, and adapting our plans and enterprises to this awakening and brightening condition of our political prospects? The present season calls loudly for

co-operation amongst all who have at heart the welfare of the glorious cause of our Redeemer. Shall citizens and senators be seen blending their counsels, who have never blended them before, and resolving for the good of their country to bury the very recollection of past animosities, and Christians, even Christians of the same household, present the melancholy spectacle of division, and mutual distrust, and perpetuated strife? Shall the professed disciples of the Lord Jesus Christ be behind other men in mutual forbearance, in public spirit, or a readiness to make sacrifices for the promotion of great objects? We trust it shall not be so. May the delightful sound of union which has gone forth amid the acclamations of approving thousands from all our high places, be reverberated from every sanctuary, from every domestic altar, and from every holy spot where solitary prayer ascends to heaven. May this especially be the case as it regards our own denomination. Baptists have been charged with having less of the spirit of Christian unity than other bodies. We believe this to be an unfounded reproach. May the proof of its falsity, so far as Canada is concerned, speedily be furnished. But how shall it be furnished? Upon what ground shall we unite? Around what common centre can we rally? There can be but one reply; let us be thankful that a kind providence has enabled us to give it. We may unite upon the holy ground of missionary enterprise for our destitute townships. We may rally around the Theological Institution and the Magazine. *And now is the time.* Let Canada Baptists, from Huron to Champlain, in a spirit of piety and fraternal love, gather around that good society which has risen up from amongst themselves, which invites and will repay their support. Let them cherish an institution identified with their warmest desires, their prayers, their Christian sympathies, and their cherished sentiments, as earnest, avowed, uncompromising Baptists."

NEW CHURCH.

HULL.

On Lord's day the 14th of March, thirty-four persons united to form a particular Baptist church, in this greatly extending town. Three brethren, Charles Rigg, John Hodgkinson, and William Boards, were chosen deacons, and brother Thomas Crumpton, late of Shrewsbury, pastor. They had previously been immersed, and on this solemn occasion the Lord's Supper was administered in the evening. Mr. Parkinson of Gaxhill assisted in conducting the service, and many found it good to be there.

NEW CHAPEL.

HOLBORN.

A chapel at Holborn Bars, opposite Staple Inn, was opened for divine service on Lord's day, Feb. 28, by the Rev. C. Carpenter, late of Somers' Town. Mr. Carpenter intends to preach in it in the morning and the evening of Lord's days, and on Wednesday evenings.

ORDINATIONS.

WALGRAVE.

We have been informed that on the 16th of September, last year, the Rev. J. Marriott was ordained to the pastoral care of the Baptist church at Walgrave, Northamptonshire.

BRADFORD.

On Tuesday, Feb. 23, the Rev. Thomas Pottenger, late pastor of the Baptist church at Swanwick and Riddings, Derbyshire, was publicly recognized pastor of the church assembling in Sion Chapel, Bradford. After singing, reading the scriptures, and prayer, the Rev. H. Dowson of Bradford stated the nature of a Christian church; the Rev. J. Foster of Farsley prayed for a blessing to rest upon the union; the Rev. J. Acworth, A.M., president of Horton College, addressed the pastor and the church; and the Rev. W. Scott, president of Airedale College, closed with prayer.

HENLEY-IN-ARDEN.

The Rev. D. Crumpton of Llandrinio has accepted the unanimous invitation of the Baptist church of Henley-in-Arden, and entered upon his office as pastor on Lord's day Feb. 21, 1841.

SPRATTON, NORTHAMPTONSHIRE.

On Wednesday, March 10, the Rev. T. Warner was publicly recognized as the pastor of the Baptist church recently formed in this village. The Rev. D. Martin, Independent, of Creaton, commenced the service by reading and prayer; the Rev. W. Robinson of Kettering stated the nature of a church of Christ; the Rev. G. Jayne of Roade asked the usual questions and received Mr. W.'s confession of faith; the Rev. W. Goodrich of Ravensthorpe, Mr. W.'s pastor, offered prayer on his behalf; the Rev. T. Griffin of Guilsborough gave the charge, from 2 Peter iii. 1; the Rev. W. Gray of Northampton preached to the people, from Phil. i. 27; the Rev. J. Cousins of Crick, Independent, concluded.

In the evening the Rev. J. Jenkinson of Kettering read and prayed; the Rev. F. Wheeler of Moulton preached, from Heb. xi. 6, and concluded with prayer. Both services were numerous attended and highly interesting.

LEIGHTON BUZZARD, BEDS.

The Rev. James Cooper, who was many years pastor of the second Baptist church at Amersham, has been unanimously chosen pastor of the second Baptist church at Leighton Buzzard.

HITCHIN, HERTS.

The Rev. John Broad has accepted a unanimous invitation to the pastoral superintendence of the Baptist church at Hitchin.

RECENT DEATHS.

MRS. BUTTERWORTH.

Mrs. Clarissa Butterworth was born at Banbury, in Oxfordshire, August 1757: her mother died when she was young: her father, Mr. Goddard, was brother of the late Mrs. Steele, Broughton, Hampshire, who received her niece into her family at the age of sixteen. There she enjoyed privileges both of a common and a religious kind, which she highly valued, and which were blessed to bring her into the family that is named after Jesus Christ. It appears that the preaching of Mr. Lewis, formerly pastor of that church, was instrumental in the renovation of her character, and by him it is supposed she was baptized and added to the church, April 1, 1781. During her residence at Broughton she was the cheerful, lively, active young Christian, visiting and comforting the poor and the afflicted as a sympathizing friend, and as the almoner of those highly respected and liberal individuals with whom she resided. After the death of Mrs. Steele she removed to London, to the society of her sister, Mrs. Cunningham, now Mrs. Du Forte, and from thence to Lichfield, in Staffordshire, where she remained a few years as housekeeper to the Rev. Dr. Alcock, Vicar, Choral. Thence she was removed in 1803 by her union with Mr. Thomas Butterworth of Coventry, a son of the Rev. John Butterworth, more than fifty years pastor of the Baptist church in that place. Among her new charge of nine children, she found full scope for all her active powers; and they cannot forget how indefatigably she sought to promote their welfare, both by tending them while young, and by introducing them to situations of usefulness as they grew up in life.

She was dismissed from the church at Broughton to that at Coventry on the 25th

of December, 1803; and, during a period of thirty-seven years, shone as a light in the church and in the world: but the period of her widowhood, which commenced in the year 1820, was the most remarkable for her active services in the cause of Christ and of Christian charity. She cheerfully undertook the gratuitous management of a Mother and Infants' Friend Society, which multiplied her opportunities of visiting the poor, whose wants she was ever ready to supply to the utmost extent of her power, and in whose cases, both temporal and spiritual, she took a tender and active interest. It was her daily employment to visit their abodes with her basket in her hand filled with provisions, and often has she returned weary in her work, though never of it, after having called at six, eight, or ten poor houses. She was ready to every good work; she used hospitality without grudging, and contributed of her substance to the cause of God in a degree that astonished those who knew how limited her income was. It ought to be mentioned here, that she was aided in her benevolent course by the late Joseph Butterworth, Esq., M.P., youngest brother of her deceased husband, whose purse and whose heart were ever ready to serve the destitute and the deserving, especially of his native city.

Though Mrs. Butterworth was so deaf that she could seldom hear *singing* in the house of God, she did not neglect his public worship, but assembled with his people, generally twice on the sabbath, and employed the afternoon in reading to the afflicted.

It is affecting to hear the testimonies borne to her expansive and feeling benevolence by persons of this cast. Her memory is indeed blessed, and her loss sincerely regretted. It was truly said that "she has not left her like in the city." Oh! that others may be induced to follow her example, and partake of her happiness! She was the life of the circles with whom she associated, thus giving evidence that God is the "rewarder of those who diligently seek" to serve him. She was seized with apoplexy early in the morning of the 23rd of July, 1840, lay apparently in a sweet sleep till five in the afternoon, and then followed the spirit of a poor and excellent member of the church whom she had visited the previous evening, and who, just one hour before herself, had entered that region of perfect happiness where she is now enjoying the smiles of her Saviour.

Died recently, the following persons, members of the Baptist church at Eythorne, Kent.

Feb. 14, 1841.—RICHARD SLADDEN, aged 57 years. A valuable Christian and preach-

er; characterized by remarkable simplicity, stern integrity, most exemplary piety, humility, and devotedness.

Feb. 16.—THOS. MARSH, aged 84 years. "An old disciple." Sustained an honourable membership with the church upwards of fifty-five years.

Feb. 24.—GEORGE MILLER, aged 23 years. A young man of considerable promise. One year a member of the church.

"These all died in faith."

MISCELLANEA.

STEPNEY COLLEGE.

We are informed by the Secretaries of this institution, that the Rev. F. W. Gotch, B.A. (Dublin), of Boxmoor, has been unanimously invited to the office of third tutor. His department includes, natural philosophy in all its branches, moral philosophy, and logic. The additional expense thus incurred will be met, it is hoped, by the additional exertions of those who have previously enjoyed the advantages of the institution.

WIDOWS' FUND.

The annual sermon on behalf of the society, instituted in the year 1733, for the relief of the necessitous widows and children of Protestant Dissenting ministers, will be preached on Thursday evening, the 15th of April next, at Salters' Hall Chapel, Cannon Street, by the Rev. James Harrington Evans, of John Street Chapel, Bedford Row; service to begin at seven o'clock precisely.

During the past year, 239 widows of deceased ministers have partaken of the benefits of this society, in sums varying from £7 to £12 each; of this number 60 have attained to the ages between 70 and 90 years, many of whom have scarcely any other resource than the aid afforded them by this institution.

The General Meeting of the members and friends of the society will be held on Tuesday, the 26th of April following, at the Queen's Arms, Cheapside, at one o'clock precisely, to receive a report of the proceedings of the past year, together with donations and subscriptions wherewith to carry out the objects of the institution; to appoint managers and officers for the year ensuing; and to transact the usual business of the annual meeting.

BAPTIST UNION.

At the quarterly meeting held at Fen Court, March 23, 1841, the attention of the Committee having been drawn to Mr. East-

hope's expected bill for the total extinction of church-rates, it was resolved,

That a petition be presented on behalf of this Committee in support of the said bill, and that it be entrusted to the care of Benjamin Hawes, Esq.

RESIGNATIONS.

We are informed that the pastoral labours of the Rev. Joseph Caldwell Wyke at Shelfanger, near Diss, Norfolk, will terminate on the 18th instant, and that he is open to an invitation to supply any destitute church after that time.

The Rev. Joseph Price, after a connexion of about twenty-eight years with the Baptist church at Alcester, Warwickshire, is about to resign his pastoral office, and will be ready in the course of the summer to supply any destitute church in the midland districts, maintaining the practice of strict communion.

MARRIAGES.

At Silver Street Chapel, Kensington, by the Rev. John Broad, Feb. 4, 1841, Mr. CORNELIUS VON DER SCHALK to Miss MARY ANN SOLEY.

At the Baptist Chapel, Poole, Dorset, Feb. 25, 1841, by the Rev. S. Bulgin, Mr. JAMES FRENCH to Miss TOMS, both of Lytchell Minster.

At Denmark Place Chapel, Camberwell, by the Rev. Edward Steane, March 3, the Rev. JOSEPH ANGUS, M.A., one of the Secretaries of the Baptist Missionary Society, to Miss AMELIA GURNEY, fourth daughter of W. B. Gurney, Esq.

At Shortwood, by the Rev. T. F. Newman, March 6, Mr. WILLIAM MORGAN of Birmingham, Solicitor, third son of the Rev. Thomas Morgan, to HENRIETTA, daughter of Mr. Barnard, of the High Beeches, Nailsworth, Gloucestershire.

At St. Andrew's Street Chapel, Cambridge, by the Rev. Robert Roff, March 4, Mr. D. CHAPMAN, to Miss A. KIRKUP, both of Cambridge.

At the Baptist Meeting-house, Soham, by the Rev. Joseph Green, March 12, Mr. T. BROOKS, deacon of the West Row Wildenhall Baptist church, to Mrs. ANN LEVIT, of Soham.

At the Baptist Chapel, Newport, Isle of Wight, by the Rev. B. C. Young, March 13, Mr. JOHN ROACH of West Cowes, to Miss ANN TOOGOOD of Newport.

CORRESPONDENCE.

CHAPEL CASES.

To the Editor of the Baptist Magazine.

DEAR SIR.—Within the last month I have received several printed circulars, requesting aid in the erection of chapels. In each case there is a clause, intimating that "one sovereign" would be a gratifying response to the letter, if a larger sum cannot be conveniently furnished. I exceedingly approve of this mode of raising funds for such objects, and if the churches please to countenance it, a termination will soon be put to the objectionable, and often-reprobated system of sending out ministers on begging excursions. How easy it is for a pastor or deacon receiving such a circular to put it into the hands of some young or otherwise proper person, telling him to ask only one shilling (or even sixpence) of each individual and the thing is accomplished pleasantly, and may be repeated without annoyance every month in the year.

Thrapstone, March 4, 1841. W. BARNES.

BIBLE TRANSLATION SOCIETY.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—Our churches generally will I am persuaded have much pleasure in learning that the success of our new institution, during the first year of its existence, has fully realized the expectations of its friends. I think it will be found when the treasurer comes to make up his accounts that not less, probably more than £2000 have been contributed in aid of its important objects. They will consider this as an occasion of devout gratitude to God, who, when the cause of truth and righteousness is impeded in one direction, often gives it the greater stimulus in another. Certainly a much larger sum has thus been made available to the support of our intelligible and honest translations than they would have received from their ancient source of supply; and the hearts of our Missionary Brethren are cheered under their rebukes and toils, their hands strengthened, and their usefulness promoted.

It will be seen by the list of our approaching anniversaries, that the Bible Translation Society holds its first annual meeting on Friday evening, April 30th, at New Park Street Chapel, Southwark. I need not say how much we shall be gratified by the presence of all our friends, and especially of our dear brethren in the ministry, whether resident in town or country. I hope we shall have as large, as unanimous, and as hearty a meeting, as that was at which the society was formed.

If under a divine blessing we have done well the first year, we shall I trust do better the second. Our efforts must not relax. Many churches have as yet done nothing in this great cause beyond expressing their approval of it, and resolving to give it their support. Their benevolent intentions will, no doubt, during this second, be carried into effect. I shall be happy by any arrangements in my power to facilitate their views. The churches in Glamorganshire, have solicited a second deputation, and the Rev. J. J. Davies of Tottenham is to spend the month of May amongst them. Perhaps deputations would be acceptable in other parts of the coun-

try: if so I shall rejoice to be informed, and will endeavour to meet the wishes of our friends.

Any collections, subscriptions, or donations, intended to be brought into the present year's account should be remitted immediately, either to W. T. Beeby, Esq., 8, Old Jewry, or to me. Post office orders are a ready mode for all sums under £5.

Allow me to subjoin a short extract from a letter addressed by the Rev. J. Wenger, to the Rev. J. Dyer, and dated Calcutta, Jan. 11th, 1841; and to subscribe myself,

Yours, very truly,

EDWARD STEANE.











Camberwell, March 23, 1841.

EXTRACT.

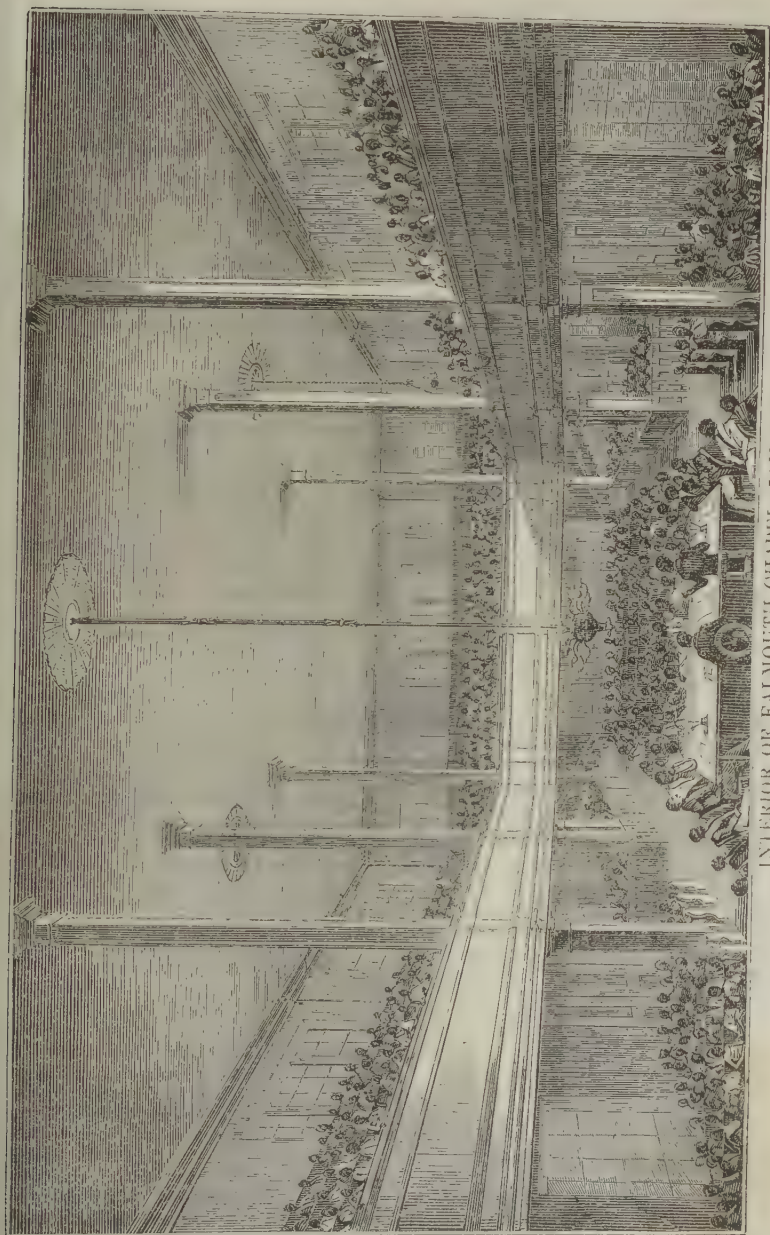
The remarkable hunger and thirst after the word of God so powerfully and extensively felt in Bengal, is a peculiar feature in this year's history of our mission, and at once silences the doubt (which has occasionally attempted to rise in my mind) whether our operations in distributing the sacred scriptures, have been conducted in accordance with the will of God. . .

The best part of my time and attention is constantly devoted to the translation of the word of God. On my birth-day (the 31st of August,) I enjoyed the pleasure of first seeing a portion of our version of the Old Testament, bound in a neat small volume, containing Genesis, and 20 chapters of Exodus. It was a birthday present, for which I trust, I felt truly thankful. A few weeks afterwards, a new edition of the Bengali Psalms was published, and since then the Proverbs, newly translated, have made their appearance. After what I stated in my last letter, it would be superfluous again to mention what share I take in this work, the main part of which is accomplished by brother Yates. It is a work, however, in which I feel more and more delighted. The thought of being permitted to assist in the preparation of versions destined to enlighten a heathen nation, is one calculated to impart sublime impressions to a rightly constituted mind. In the Bengali Bible, we have proceeded as far as Deuteronomy, and hope to get through that book in the course of this, or at the beginning of next month. The new edition of the New Testament (which will be printed for the "Translation Society,") has advanced as far as the middle of Luke. The last mail having brought me an interesting letter from Mr. Steane, I shall have an opportunity of writing to him more fully on the subject of translations and the Translation Society.

Several typographical errors occurred in the letter of Mr. Mills, page 688 of our last volume, which Syriac scholars are requested to correct thus:

For  read ; for the quotation from Numbers xxxi. 23, read   ; for  read  ; for  read .

THE
MISSIONARY HERALD.



INTERIOR OF FALMOUTH CHAPEL, JAMAICA.

RECEPTION OF MR. KNIBB AND HIS COMPANIONS AT FALMOUTH.

FROM the "Baptist Herald and Friend of Africa," of the 27th of January, we copy the following account of the arrival of our missionary friends by the *Reserve*. Our readers will perceive, before the article closes, why the engraving of the interior of Falmouth Chapel was selected as its most appropriate embellishment.

Very early on the morning of Thursday, January the 7th, the coast of the eastern side of our island became distinctly visible to our friends on board the *Reserve*, who had for the last five or six days been anxiously waiting the approach to the scene of their future labours. The beautiful foliage of the rising grounds and of the richly wooded estates adjacent to the ocean, presented a most lovely and interesting appearance, as seen beneath the silent grandeur of a tropical sky, from which the moon and stars shone in their brightest lustre, and shortly afterwards, as these faded away, through the brief twilight which preceded the beams of the rising sun.

Many a silent prayer was offered that that island of the western seas, which had already been so highly favoured by the God of providence and grace, might, while receiving an accession to the number of its teachers, be yet more richly endowed with the blessing of heavenly light and truth, so that from every mountain top, shore, and valley, the varied shades of error and superstition might depart before the speedy rising of the Sun of Righteousness, and this island, filled with the sound of His praise and glory, be for salvation unto the ends of the earth.

As the missionaries passed, at five and six o'clock in the morning, Port Maria and St. Ann's Bay, two guns were fired at each place, the signal previously agreed on to acquaint the Rev. Messrs. Day and Abbott, the ministers of those stations, of the arrival of their friends. The latter gentleman, in company with the Rev. J. E. Henderson, soon joined Mr. Knibb on board the *Reserve*, and letters were brought containing the welcome and long looked-for intelligence that all the mission band on the island were living, and in the enjoyment of tolerable health. Thus, through the tender mercy and kindness of their heavenly Father, no cloud of distress was allowed to shade with its gloom the minds of those who now prepared to quit the vessel, in which, with watchful care, they had been preserved amidst the perils of the deep.

At four o'clock in the afternoon the whole missionary party, (sixteen in number) with their esteemed friend, the captain, entered the long boat, while crowds of the natives, in eager expectation, lined the shores of the beautiful harbour of Rio Bueno. Two guns, fired from the vessel before the boat quitted it, was answered at once by a shout of rapturous exultation from those on land. The Rev. William Knibb then gave out the hymn—

"How are thy servants blest O Lord,"

altering slightly the second verse, in remembrance of the circumstances attending the early part of the voyage.

"When by the dreadful tempest driven
High on the broken wave,
WE FOUND thou wast not slow to hear,
Nor impotent to save."

The singing of this hymn occupied the time required for the boat to reach the shore; there a most interesting sight presented itself. Hundreds of the black and coloured population were standing, their faces beaming with the most lively joy and gratitude, or streaming with tears, their hands clasped to heaven, in rejoicing praises to the Father of mercies, or eagerly stretched out to welcome him, their beloved friend and minister, who had so long been absent from them, and for whose safe and happy return they had for so many months fervently prayed.

Although, before the boat neared the shore, the most tumultuous feelings of joy had been manifested, all was now subdued and silent. As soon as the voices of the missionaries, in their hymn of praise, had ceased, their African brethren and sisters immediately struck up in delightful and heart-thrilling response, a few verses of affectionate welcome, written for the occasion. The voices of young children (of whom there were very many) were particularly discernible and interesting. As the whole company then walked up to the house of a friend on the shore, expressions of heart-felt pleasure became numerous and audible, many exclaiming in the simple, joyous manner of the coun-

try, "Neber seo sich a sight before." "Neber hear of sich a ting before." The worthy captain they would not allow to depart, but held him fast, exclaiming, "Hi! neber hear of such a ting! bring dem all out safe, and den go away, and leave dem!"

After an interval of a few minutes, the course of Christian friends assembled in the chapel, when a most interesting meeting for thanksgiving and prayer was held, in which the deacons of the church, several of the missionary brethren previously on the island, and those now arrived, took part. All appeared rejoiced at once to give utterance to those feelings which could only be suitably expressed in adoring worship before Him whom they delighted to acknowledge as the Author and Giver of all good. At the close of this service, the new missionaries were dispersed to the houses of several esteemed friends residing in the country. Many accompanied Mr. Knibb to Mount Carfax, an interesting spot, on which a township is being formed, and where Mrs. Knibb and his beloved family were waiting to receive him, and to give the most affectionate welcome to those whom they met for the first time.

During the whole of the next day crowds continued to pour in from various distances in the neighbourhood, many walking a number of miles in order to see once more their beloved minister. In the evening Mr. K., preparing, with his family and other friends, to enter Falgouth, sixteen or eighteen mounted their horses to ride on first, and give notice of his approach to those in town. On the road, in numerous places, crowds were standing, singing with joy, dancing, and often stepping forward to stop the horses, that they might inquire for "Massa minister," and know he was well. At Mr. Knibb's house, when he arrived, a vast courtesie had collected which soon filled the court, passage, and all the lower part of the house. All these seemed quite unable to express their joy at seeing him once more: they wept, clasped him by the hands and arms in the most eager manner, often exclaiming, "Massa come—it is true—massa come at last for true. Many dey wish he dead or drowned before he come back; but he come—he come—quite sure quite safe!"

Scenes somewhat similar occurred all the next day, Mrs. K. being continually obliged to send out one company that others might gain admittance.

But the most interesting sight was reserved for the Sabbath, when thousands testified their gratitude to God, and love to his house, by crowding within its walls. Three thousand were assembled within, while one thousand more filled the vestries, and surrounded the outside, though in the scorching heat of a mid-day sun. The pastor's feelings were almost as much overcome as those of his people, and welcome was given to him and to his companions by singing the hymn—

"Kindred in Christ, for his dear sake,
A hearty welcome here receive:
May we together now partake
The joys which only He can give."

After a sermon, in which Mr. K. exhorted them earnestly to seek the welfare of the Saviour's kingdom at home, in every land—but especially in their father-land, unhappy Africa—the hymn was sung—

"Yes, we hope the day is nigh,
When many nations, long enslaved,
Shall break forth, and sing with joy,
'Hosanna to the Son of David.'"

In the afternoon between 1500 and 1600 communicants surrounded the table of their Lord to celebrate his redeeming love. This was an occasion which will never cease to be remembered, especially by those who for the first time welcomed their African brethren and sisters, and rejoiced in what redeeming grace had done for them.

We can only conclude by expressing our confident persuasion, that friends of the Redeemer in England, and wherever they are found, will unite in the prayer of the universal church, that so, ere long, the kingdom of our Messiah may extend throughout all the earth, and all enemies be placed beneath his feet. Then will the declaration of our Saviour be accomplished: "Many shall come from the east, and from the west, from the north, and from the south, and sit down with Abraham, Isaac, and Jacob, in the kingdom of their Father."

CONTINENT OF INDIA.

D I N A J P U R.
FROM THE REV. H. SMYLIE.

An effectual refutation.

July 1.—The people continue to receive my books thankfully, to read, and commit part of them to memory. A few evenings ago one of a lighter sort of Brahmins (of whom there are too many) came to my stand in the bazaar, saying, "Why do you give away so many books?"

People only tear them." He had hardly said so, when I was addressed by several young men, who came to repeat what they had learnt, and requested other books, which I most cheerfully gave them. Among those young men was a respectable young Brahmin. Here I had not less than eight or nine witnesses present at once to prove that all was not lost. The Brah-

min who had brought me the evil tidings, left the place without saying another word. He thought to make my weak hands hang down, but our God would not allow it. There is still some hope, but it is nevertheless painful to see people read and commit to memory, and yet not embrace the truth.

Interview with a Jew.

One day a good-looking, middle-aged European Jew came to me, "to argue with me." He understood neither English nor Bengali, but a little Hindustani. He began by saying, "There is but one God." I said, "True, there is but one." He then asked, "Why then do you call Jesus Christ God, if there be but one?" I answered, "You shall hear what your own Bible says on this head: I believe the Bible, and I trust you do so too." He said he did. I then brought the Hebrew Bible, and we spent some hours over it. I pointed out a number of passages to him, and laid them before him one after another. He still, however, was on the doubting side, as I could clearly see. I asked, while he seemed musing, "Did not Moses see Jesus Christ as God?" He instantly, and firmly denied that he ever did. I then opened the Bible, which lay in his lap, and put his finger on Exod. xxiv. 10, &c.* When he had read it, I asked him what he could say to that? He instantly called aloud, and in a very fierce tone, "Oh, you take the Bible here and there, we take it as a whole. You are the seed of Ishmael; we are the true seed: our Saviour is yet to come." I begged him only to hear me, and I would convince him that we were not the seed of Ishmael, but of Japhet. I could keep him no longer to any one point, he went from one thing to another in the heat of his passion. "God has promised us rest, we never had it yet; he has promised that Canaan's seed should be our servants, we never had this. Now this is the 6000th year of the world, even this very year; you Christians know it not, but we know it. Our Saviour will come this year, and all shall know him. The English are first to take China, and then our Saviour will come and fight and subdue you, and we shall all be kings." He was in such a state of excitement, that I could not say any thing to the purpose. I was, therefore, obliged to let him go. May the God of Israel follow him, and show him his error.

* Other convincing passages are to be found in Psa. xlv.; ex. 1; Zech. xii. 10.

The way of transgressors is hard.

Poor Yusuf! This is one of the men who, two or three years ago, became Mussulmen. We had just come together for worship, and were about to commence, when I heard some one weeping with an exceeding bitter cry, as Bengali females do when they lose their only support. On inquiring, I was told Yusuf was at the point of death. In the hope of being able to assist him or his family, I immediately proposed that we should go to the house of mourning. We went, and there the poor man lay. When he left us, he was a healthy, good-looking youth, now he was so worn down with pain, and sorrow, and suffering, that he could hardly be known. He seemed to be at the point of death. I could not speak to him; he was insensible. I asked the poor woman if any one of the Mussulmen now came to see them. She answered, "When we became Mussulmen we had many to wait at our door, as long as they could get any thing to eat, for we had then some money; but since our money has been expended, and our property sold to support ourselves, (for my husband has never had a day's health since he became a Mussulman,) no one has called to see us, and we had no hope that you would come." I asked how long her husband had been speechless? "Since yesterday about this time," was her answer. "Then he sat up for a little while; his two sisters were present, and his last words were, 'Oh, that God would spare me this once, I would go to the Padri Sahib'" (the missionary.) I was also informed that he told his wife and sisters, some time ago, he wished to join the Christians again, but they wept very much, and so prevented his coming. I find that they admire, and accept of Christian kindness and help, but are unwilling to leave the lusts of the flesh for it. I could not help remarking, and others too have been constrained to remark the same, that those who became Mussulmen, have all suffered much since they embraced that faith. Their leader, or rather, the first whom we found it necessary to turn out, because, in defiance of all exhortation, he lived in adultery, died in poverty and wretchedness some time ago. Another one is now in jail; the other two who now remain alive, have repeatedly sent, requesting me to receive them again; but I have uniformly answered, "I will not do so till you repent, and publicly acknowledge your fault."

JESSORE.

FROM THE REV. J. PARRY.

August 4.—The Lord has graciously added another soul to his church in this place. The present subject of grace is Rango, a young widow, who received the sacred ordinance of baptism last Sabbath, in the presence of a large assembly of Christians and heathens. Our young friend promises to adorn her profession, as, since the death of her husband, she has always borne

reputable character. Her late husband was converted about four years ago, at a village called Malgaji; and, had he been spared, he would have been an exemplary Christian. Rango and her mother, who is also a Christian and a widow, resided formerly at the above named village; but, about three months ago, I thought it desirable for the spiritual interests of both to bring them here, to reside in our little Christian village. For the last four years the former has had the benefit of Christian instruction and ex-

ample, and since she has been here, has daily attended Mrs. Parry to receive instruction. Under such circumstances, she has improved considerably in Christian knowledge. At the church-meeting, held last Saturday, she gave very satisfactory replies to the questions usually proposed on such occasions. The members of the church bore a favourable testimony to her conduct, and then we felt much happiness in agreeing to receive her into Christian fellowship.

D A C C A.

FROM THE REV. W. ROBINSON.

Distribution of Scriptures and tracts.

July 3.—The very wet weather, and indifferent health, prevented me from preaching last month as much as usual; but I have a few incidents to narrate, which will, I hope, fill up a letter.

A box from you, containing 629 copies of different portions of Scripture, arrived on Monday, June the 8th. Two boxes of tracts, containing nearly 10,000, arrived on the same day. Brethren Leonard, Chand, and Nonez, took each a number of the books for distribution in their different quarters; the rest, perhaps two-thirds, remained with me. The next day people began to come, and on Wednesday, the 10th, a few single Gospels excepted, all my Bengali books were gone. The next day these few single Gospels, and a great number of tracts went off. On the 12th, many persons came for books, and some stayed a long time, as though determined to weary me by their importunity, and compel me, *volens volens*, to give them books; for they would not believe that I had none, though I told them repeatedly that I had given them all away. Twenty persons would sit once stand at my window, and beg most earnestly, while I could neither give them books, nor persuade them to depart without any. One poor man, after long waiting, quite lost his temper, and said, "I will write to Serampore, that the Dacca missionary will not give me any books." "Do, my friend, I will furnish you with paper." Several have since uttered similar threats. Many now, in order to get books, plead that they come from the country: this plea is sometimes true, sometimes false.

After all my books were gone, the zemindar B., a Brahmin, called on me to request a Bible. I gave him a note to brother Leonard, that he might get a New Testament, but he made me promise that when I got the expected Bibles from Serampore, I would reserve one for him. He is a well behaved old man, and not very strongly prejudiced in favour of Hinduism. He has been heard to say that he believes the religion of the Christians to be much better than that of the Hindus.

One day a man came to my window, and said, "Sir, I want a Bengali Testament." "I am sorry that I have not one to give you; I had some, but they were all distributed in two or three days." "What! has the sea been dried up in two days?" "It was not a sea; it was only a tank." "Ah, sir, you were very liberal, but you have now become very niggardly."

On another day a poor man came to my window for a book, and though I told him I had not one to give him, he still remained. A shower of rain did not induce him to move; he stood, I think, a full hour. At last, finding he could not succeed, he walked off in sorrow.

On the 16th of June your second box arrived. Supposing it contained New Testaments, I had promised copies to many; but how great was my disappointment, and that of the expectants of large books, when not one New Testament was found in it, but chiefly single Gospels! Several persons stood at the window while I opened the box, and carefully observed its contents; when finding that they could get nothing but single Gospels, they took them.

A very respectable indigo planter had expressed a wish for a few New Testaments for his patuaris, (publicans) who were then at his house in town, engaged in settling their accounts. I promised him some; but the contents of the box not turning out as I had expected, I was obliged to beg his acceptance of fifty copies of the single Gospels, to distribute among the fifty or sixty patuaris at his house. He gladly accepted them. Chand took a part of the contents of the box. Immediately the demand at my house became so great, that on Friday, the 26th, I had not a single Gospel nor a single tract in Bengali, those for Mussulmen excepted, to give away.

These applications for books are very harassing and distressing; I suffer much in my head from them. On some days I can scarcely write a page during a whole morning; and I become so fatigued that I cannot go out in the evening, nor even do any thing to purpose at home.

The applications for tracts and portions of Scripture are more numerous than ever. The

contagion is fast spreading to the town and villages around; and I wish that, like the cholera, it may go through the country; but pray send us help, or we shall be overwhelmed.

Disputation with a Mohammedan Maulavi.

About the middle of last month a respectable Munshi had several conversations with Chand, and appeared very favourable to Christianity. He pretended, however, that he had some remaining scruples, and proposed that we should hold in his house a conference with the chief Maulavi of Dacca, on some of the points in dispute between Mohammedans and Christians. We consented, and Saturday night, June the 20th, was appointed for the meeting. We went about 8 o'clock P.M., and were introduced into a decent hall, about thirty feet by fifteen, where chairs and a table were placed for ourselves and our principal Mohammedan opponents. The great Maulavi came about half-past eight, and the place was soon filled almost to suffocation with the followers of the prophet.

When the Maulavi was seated, brother Leonard put this question to him: "What proofs can you exhibit that Mohammed is a true prophet?" He waved the question, and requested us to give him our opinion of Isaiah lx. 4—8 "What," said he, "does this passage mean?" "It is," said I, "a prediction of the conversion of the Arabs to Christianity." This reply did not please him. "Are not," said he, "Midian, and Ephah, and Sheba, and Kedar, and Nebai-oth, places in Arabia? And is not this a prophecy of the flocking of the people to Mecca?" "No," we said, "it is a prophecy of the flocking of the Arabians to Zion, as may easily be learnt by referring to the 20th verse of the preceding chapter, where the subject commences: 'And the Redeemer shall come to Zion,' &c. Jesus Christ was first to come, and then his kingdom

was to be extended by the gathering of the nations—and, among others, the Arabs—into his church." "But Zion," said he, "what place is Zion? And if it is a place, why is it addressed as a person?" "Zion is Jerusalem, the place called by the Arabs, 'Bait ul Muqaddas,'" "Oh! Bait ul Muqaddas, that is Mecca; that then is the place to which the nations are to be gathered." Here, you see, was a most unfair attempt to avail himself of the etymological sense of the name given by the Arabs to Jerusalem. "Bait ul Muqaddas signifies the house of holiness; Mecca is the house of holiness; that is therefore the place intended." "No," we said, "the place is Zion, though it is, by a figure of speech, addressed as a person; and, as a further confirmation of our views of the subject, we refer you to verse 14, where Zion is again addressed by name, and termed 'The city of the Lord,' 'The Zion of the Holy One of Israel.'" Here he felt his weakness, and we felt our strength, and we kept him to this point, till he was quite tired of it. At length he turned to Isaiah liv. 1, "Sing, O barren, thou that didst not bear," &c. The dispute about this passage was carried on by brethren Leonard and Chand in Hindustani, in which language I am but a novice. The Maulavi contrived to raise a number of quibbles about the meaning of a word in the passage. Finding we could not bring him to any thing like fair argument, we proposed to leave, as it was about half-past ten. "I am ready to meet you again," said he, "whenever you please." We told him that we would consider of it, and fix a time. We afterwards proposed the next Monday or Tuesday evening for another conference; but several circumstances, not very creditable to Mohammedanism, rendered it impossible to the Maulavi to meet us again.

CHITTAGONG.

FROM THE REV. J. JOHANNES.

Chittagong has had the seeds of divine truth very extensively scattered. Distant villages and markets have been visited with the word of life. We cannot, as yet, divine with what success labour has thus been bestowed. We know, however, that his word will run and be glorified.

Encouraging signs of the times.

Last month a number of Hindus (weavers by profession,) with their leader, a fakir, called at my place, and expressed a desire to hear of the religion of Jesus Christ, saying that they had seen our books, where very favourable mention was made of his name. Brother Fink and myself gave them every possible encouragement, read and explained the Gospel of Jesus Christ, and on their subsequently visiting us, we visited

their village, an hour and a half distant from the town. Here we found about a hundred persons disbelieving idolatry—the worship of Gurus, &c., &c., and believing in one God as the only object of adoration. We had worship amongst them, in which they unhesitatingly and cheerfully joined. On our leaving them, we gave away a good number of Scriptures, with which they were highly pleased, and which they promised to read.

Almost a Christian.

Permit me to give you an account of my native teacher, Sibapersad Thakur by name who died a few days ago. He was a Brahmin and although not a Christian, he disbelieved and hated idolatry, and objected to many things in the shastras. He paid the highest veneration

to the Holy Scriptures, admired the character of Jesus Christ, and more than once mentioned his conviction that, in heart, he was one-eighth part of a Christian. I never met with a heathen man who reposed so much confidence in God. Once affluent, he latterly suffered considerably from adverse fortune, yet his language was, "God sees the wants of his children, and his granary is always full." This man seemed made up of humility; always delighted in conversing on subjects connected with God and religion. He was a respectable old man, above seventy years, and was freely admitted in the highest circle of Hindus; and I have more than once witnessed him amongst a number of Hindus defending Christianity. I believe if any thing kept him from embracing the Gospel, it was his numerous connexions and friends. He often told me, "Sir, your religion, from the sacrifices it entails, does not commend itself to the human heart." Latterly he kept at a distance from me, and this I solely attribute to his being greatly shaken in his faith. The last time I saw him, about a couple of months ago, I told him, "Siba, you are afraid to see me now; but I hope you will, from your superior knowledge of the religion of Christ, die a Christian." All that he said in reply was, "What, do you think I don't believe in Jesus Christ?" A week ago his son announced to me his sudden death by cholera. He said little to his friends on his death-bed by which I could have obtained an insight into the real state of his mind in his last moments. Had I been informed of his illness, I would have visited him, and pressed upon his attention Christ Jesus, and him crucified.

C E Y L O N.

Extract of a letter from Mr. Harris, dated,

Colombo, Oct. 13, 1840.

The last letter I sent to England (see our number for February) was dated "Matelle," and directed to Mr. Beeby. In carrying on my correspondence, I must take up the point, or, rather, points, at which I left off, and open up some fresh projects in contemplation for the increase of missionary labour and triumph.

The eastern part of the world has peculiar difficulties in the way of spreading the Gospel. It must never be compared, but always contrasted, with the western. The negro slave is a different man, and belonging to a different branch of the great tree of human life, from those by whom this island is peopled. Although our population is mixed, none who compose that mixture have any resemblance, either moral or physical, to the African. Our success, therefore, may not be so great, numerically, as that of others in other parts of the world; but when estimated with its evident and immense disadvantages, and with its comparatively feeble and limited power, it will, perhaps, be found to yield as much occasion both for thanksgiving and hope.

General aspect of things.

Last month a swinging festival took place again. The votaries of this horrid system of cruelty said that the goddess Kali had appeared, and sanctioned the deed. We visited it, preached, and distributed tracts to hundreds.

We are daily distributing some of the good books you were kind enough to supply me with. We are sometimes tired of distributing; but not so the people of requesting books. We sometimes find distributing books to be a fighting work: if you do not hold the books firm within your grasp, hundreds will fall upon you, and snatch them away. Our house is sometimes flocked with people, and the cry is, "Books, books." They will take no denial. They will not mind whether the season is favourable or otherwise; whether we are in bed, at dinner, in the midst of company; their unceasing importunity is still, "Books, books." Well, we have given them this boon, and we hear with satisfaction that they do read them, and it is known to God how far they may prove productive of good to their souls.

Our English congregation on Sabbath days continues much the same. We have from twenty to thirty in attendance. In the Bengali service about twenty-five attend, although now their attendance is sometimes considerably interrupted by the heavy rains.

I must remind you of your kind promise of supplying the station with a native preacher. This is a large and promising field. Hundreds are perishing for lack of knowledge, and a native preacher is likely to do a great deal of good.

The intelligence I forwarded in the above-mentioned letter had, at any rate, the merit of practical proof as to the expediency and triumph of missionary labour. The men who underrate the value, and strive to diminish the glory of Christian missions, whatever profession they may make, are either senseless or profane. Nothing but ignorance or malignity can blind the mind on this subject, and deprive it of beholding the most elevated spectacles on earth. The proud intellectualist may think a half-naked Indian as originally of a less noble bearing than himself, and that his religion, be it what it may, is good enough for him. The merchant is too intent upon his speculations, and too eager to succeed in his enterprises, to let the moral condition of the people by whom he is surrounded, weigh heavily upon his mind. While the adventurer and the seafaring man come and go, move and remove, as if life were a game, and they won most who hazarded most. If all these men, and the soldier too, despise the missionary, is it a wonder? The missionary discovers in an outcast Rhodia his brother. The greatest gain he has is in winning him to

Christ. If he adventures any thing, it is his life in the service of God, and so ready is he to offer himself upon the altar of divine love, that he will never yield to the mariner in his journeyings over the surface of the globe. Where curiosity or geographical science attracts, he finds the love of Christ attract still stronger. Where the portentous sound of war is heard, he is at hand to proclaim the Gospel of peace. Where juvenile ambition leads the way, he holds out to its struggles "the crown of righteousness." Let God judge, then, whether the Christian missionary ought to be despised.

When I said my last report was practical, I spoke the truth. My visit to Matelle ended with the baptism of twenty-nine persons; all of whom I examined, with the exception of two or three. If you can place reliance on my statement, they were fit for the fellowship of the saints. They were not hurried prematurely into an outward profession of the Gospel; most of them had been kept in suspense from the time of my previous visit, (about ten months.) Most of them had endured the storm of persecution, and it fell heavily. Most of them testified that they were "rooted and grounded" in love, and their testimony was approved. Of these twenty-nine, two were baptized by me at Kandy; the first time, I think I may venture to say, that ever Christian baptism was administered in that place. Not many years ago it was the scene of horrid butchery on the part of the last Kandian king. And the great temple which spreads out its broad base, and lifts up its ponderous superstructure, had never before had the initiatory ceremony of the Christian faith performed so near! A beautiful lake seemed to invite a baptism, and two converts from the maritime coasts being there, in the presence of many spectators, we sang a hymn, explained the nature and obligation of the rite, and buried our believing friends with Christ in baptism, that they might "walk in newness of life," and remember that baptism is not "the putting away of the filth of the flesh," but the answer of a good conscience towards God. After this was over, I administered the Lord's supper to about a dozen friends, mostly from Colombo, and made diligent inquiries as to locating myself, and conducting the printing establishment at Kandy. As this is a most important step, and will change the whole aspect of our mission, I wish to speak about it at some length, and with as much clearness, honesty, and faith as I possess.

Kandy, although not quite a central place, is nearly so. To the north-east of it, at about seventy or eighty miles distant, lies Trincomalee; from thence to Jaffna, the northern extremity, the distance is inconsiderable. On the other side, populous villages are scattered to the borders of the ocean, and a teeming multitude of inhabitants—the genuine Kandian race—offer themselves to the notice, sagacity, and industry of the Christian missionary. This part of the island, in many respects the most encouraging,

is now almost in a state of spiritual destitution. At Kandy one of the Church of England missionaries resides, but I am not aware of any other direct influence of a similar kind. Our Matelle station is sixteen miles distant, and needing now, as it does, so much nursing and care, protection and inspection, this is a peculiar claim, seeming to pencil out, in something more than faint lines, the Divine will, as to the remodelling of our means and labour.

In Colombo, at the present time, there are many who preach Christ, and three printing presses within five miles. The contrast between Kandy and Colombo I conceive to be striking. One has much light, although it is too generally despised; the other has much darkness, with a great desire to possess the light. It is true, the neighbourhood of Colombo might employ many missionaries, and with success, but they should be natives, and under the superintendence of a European. To this post Mr. Daniel has been accustomed, and between his resuming it, and descending to the level of a native village preacher, there cannot, I think, in persons competent to judge, be a difference of opinion. For labour amongst the Kandians, Mr. D. is not so well adapted. Though understood in some measure here, he would not be at all there. And as the Kandian is the pure dialect, it would be well that one, just seizing the language with avidity, and examining into its niceties, with a view to Biblical and other translations, should put himself in the way of hearing it constantly spoken, and have every facility for consulting native books, to determine with accuracy what and how peculiar is the idiom. The Singhalese spoken at Colombo is so mixed with Dutch, Portuguese, and English words, that before you are aware, your composition is liable to corruption, and one of the most essential qualifications of a translator becomes impaired. These are a few of the reasons why I deem it my duty towards God, and yourselves, as well as towards the Singhalese people, and myself, to move to Kandy. Although it will be attended with more expense, the result, I doubt not, will prove its wisdom. To carry on our affairs at our present annual expenditure, or with only two European superintendent missionaries, is impossible. I am aware of the great value of competent, and in some degree, educated, native preachers, and hope to establish an institution of this kind at Kandy, and take it under my charge. Whatever expense might attend it at first, wise economy would stamp it at last; for the outfit and passage-money of one European missionary would pay for the education of five native preachers for five years, and the expense of living here is not, for a native, above one-half or one-third of what a European must expend. So that the annual charge would be regulated accordingly. In addition to this, hardly any can hope to spread the Gospel so extensively and effectually as an enlightened, educated, devoted native. Our native preachers are not educated men; if they were, they might

do much more good. Almost without an exception, their hearts are in the work, and that is why, in spite of serious disadvantages, they are so successful.

On Wednesday last we ordained another native; and on that occasion Mr. Naden, of Kottigawatta, baptized eleven persons. Those persons I examined to my great satisfaction. I have not space nor time to be minute, or I could say pleasing things, which would make my missionary friends in England rejoice. If we would labour for distant generations, as well as present,—and he is a very short-sighted mis-

sionary who does not think of his work extending so far,—we must lay a good foundation. Europeans must be given sufficient for superintendence; natives must be educated up to a certain point, to fit them for their work. Of the former, Ceylon, regarding the present state of your funds, might do temporarily with three, though not permanently with less than four. Of the latter, we are the best judges, and must employ as many as we can get. Going out as they now do, is manifestly unfair to themselves, and impolitic, looking forward to the overthrow of heathenism.

IN our number for September last, we inserted, from one of the native papers in Calcutta, a candid testimony to the benevolent character of missionary labours. The interest excited by that article has led us to insert another specimen of native sentiment, called forth by the mournful catastrophe of Erromanga. Our readers need not be reminded that when reference is made to “large salaries,” given “by Government to Christian teachers,” the allusion is *not* to missionaries. The recommendation at the close of the article will prompt the wish, that the writer were better acquainted with the spirit and precepts of Him who “came not to destroy men’s lives, but to save them.”

The quotation is from the “Bhaskar,” of the 25th of February.

We adverted last week to the fact, that two missionaries had been killed by the cruel inhabitants of the island of Erromanga, who even kept possession of the dead bodies. The only fault of these two gentleman was, that they had gone to preach Christianity in that country. Our heart was pierced with sorrow on receiving this sad intelligence, for the missionaries are a class of men who have greatly benefited this country. When properly considered, it will be found that they have done more for the advancement of science than the government. We have occasionally found fault with the government for giving large salaries to the teachers of the Christian religion; it must, however, be acknowledged, that the missionaries spend a great part of their income for our benefit. In many districts, numbers of people are educated at their expense. They subscribe also largely to all kinds of general benevolent purposes. When an inundation took place on the south, and, in consequence, the inhabitants were reduced to the greatest misery, the missionaries made collections on their behalf in every place of worship. They contributed likewise much to the relief of the sufferers by famine in the N. W. provinces. Moreover, whenever any of our countrymen, who are desirous of establishing schools, apply to them for aid, the Christian gentlemen never fail to assist them to the utmost of their power. In like manner, whenever any of our indigent countrymen apply to them for support, they never turn a deaf ear to their applications, and they assist in every good work according to their ability.

The missionaries are charitable, kind, sym-

pathizing, benevolent, and veracious, and India lies under a great debt of obligation to them on account of their possession of these virtues. To injure them, therefore, or to take away their lives, is an act of monstrous inhumanity.

Although, as religionists, Christians differ from us, still, as men, they are our friends. Among the Hindus every one is not of the same religious persuasion, and there is much variance and strife among them on this account. We see that the religion of the Voisnabs consists in singing the praises of Hari, whilst the votaries of the female deities worship idols, and perform various sacrifices; and yet, because they thus differ, they do not seek to take each other’s lives. Nor do the Christians ill-treat the adherents and teachers of Hinduism. If it be said that, when they preach Christianity, they revile Hinduism, and that by doing so, they irritate the Hindus, it may be replied, that the Hindus irritate Christians still more; for the former do not content themselves with reviling the Christian religion, but in many instances allow themselves to commit acts of violence against the persons of the preachers, casting dust upon them, and other improper acts of this description. In this respect, therefore, both stand upon a level—nay, the Hindus are even worse.

Let every one follow and preach whatever religion he likes best; what reason for quarrel is there in that? If any one dislikes another man’s religion, he need not to go and hear it proclaimed; and if he goes to hear it, let him confute it by fair argument. Those who act differently, and seek to inflict bodily injury on the preachers, deserve to be numbered among

the brutes. If what the people of Erromanga have done to the two missionaries who had gone to their island, were now done by Christians to the teachers of our religion, what would we say of the missionaries? Would we not soon find means to obtain satisfaction for such outrage? If we had the power, we would seize on the missionaries, and cut off their heads; and if we did not possess the power, we would petition Government to punish them with capital punishment. If such a course would be just under those circumstances, then it would most certainly be just also in the Government to act without delay in the same manner towards the cruel inhabitants of Erromanga. Until Government has inflicted capital punishment on them, our indignation will continue.

Thus far we have written on this subject, and

hope that the Government will immediately give them notice of their approaching chastisement. We are sure our readers will be pleased if they receive intelligence to that effect.

It is true, that the island of Erromanga is not subject to the British Government, but it lies in the vicinity of its dominions; and if we compare the value of the life of a political resident with that of two ministers of the Gospel, surely that of the latter will prove much higher than that of the former. If, therefore, Government have hanged the Nuwab of Ferozpoore, and if they have subdued Cabul and Candahar, and called these acts just, we are of opinion, that if they at once made themselves masters of Erromanga, and destroyed its independence, they would act with still more justice.

J E R I C H O.

We have great pleasure in inserting an account of the congregations gathered, and, heretofore, supplied by our esteemed brother Clarke, now gone to Western Africa. It is extracted from a letter written to Mr. Dyer, by Mr. Joseph Merrick, who, with his worthy father, Mr. Richard Merrick, occupies them during Mr. Clarke's absence.

Jericho, Dec. 30, 1840.

While Mr. Clarke was in England he requested me to write you concerning the state of the churches of which he is pastor, and over which my father and I now preside; but fearing lest I might unnecessarily be obtruding myself on your notice, I did not comply with his request. As, however, Mr. C. is gone to Africa, I see it my duty to write to you.

You will, sir, be happy to learn that, since Mr. C.'s departure from this island, all the churches have continued in peace. We cannot be sufficiently grateful to the great Shepherd of the sheep for this blessing, and I hope his mercies will lead us to seek more ardently than we have yet done, the promotion of his glory. Many have lately been added to the churches by baptism, and the catechumen's lists are increasing. At this station (Jericho) we have not room for the many who come up to worship, but I am glad to inform you that we are now erecting galleries which will contain about 450 persons. The temporary chapel at Mount Hermon is also much too small. A chapel is being erected there a little larger than the one at this place. The walls are nearly completed. The church at Springfield, St. John's, is also increasing. I expect that the chapel will, in a short time, be much too small for the auditory. The station at Guy's-hill, in this parish, (St.

Thomas in the Vale,) called Mount Nebo is also increasing rapidly. I baptized forty-one persons there last Lord's-day morning, and preached in the forenoon from Rom. vi. 4. A short time since worship was held in this district in a small house of one of the members. Soon her house became too strait for the numbers that flocked to hear the word of life, and a shed was erected in front of the house. This also soon became insufficient to accommodate the hearers. The people then erected a temporary chapel on some land which my friend, Mr. Clarke, had purchased. This building has since been enlarged, but it is yet too small to contain the people that attend. A chapel is greatly required at this station, and I am fearful that much good will be lost if one is not soon erected. You will be pleased to learn that the members and catechumens connected with this station have built the temporary chapel just spoken of, a house for their schoolmaster, two small rooms for myself or father to stop in, when we visit the station, a kitchen, &c., for all which I have not been called upon to pay more than 12*l*.

The desire of the peasantry for religious knowledge is very great, and it is much to be deplored that they cannot obtain what they so earnestly crave. Oh, that the Lord of the harvest may thrust forth labourers into his vineyard!

J A M A I C A.

MR. CLARK, writing from Brown's Town on the 15th of January, refers to the arrival of Mr. Knibb and his friends, and adds a very gratifying account of the churches under his charge. His words are:—

You have doubtless heard through other channels of the safe arrival of our dear friend, Mr. Knibb, and his companions. I had the pleasure of meeting them when they landed last

week, and on Tuesday last of attending a soul-stirring scene at Falmouth. All the brethren and sisters are well, and I think will prove great blessings to Jamaica. We were in great need

of help. Some brethren were sinking under their heavy labours, others of us felt it would not be possible for us much longer to bear up; but, thank God, more labourers have come into the harvest field. May they be preserved from every evil, long spared, and their labours crowned with success!

The past year has been the most remarkable, as regards the results of missionary labour, of any since the formation of the Jamaica mission. At the stations under the care of myself and my colleague, Mr. Dutton, upwards of 800 persons applied to us for baptism. While our hearts were filled with gratitude, we felt it necessary to be ten-fold more careful lest we should receive mere nominal instead of real Christians into the church, and so injure the cause of the Redeemer. Again and again was every individual conversed with, the most diligent inquiries were made, and the greatest care taken to ascertain whether fruits meet for repentance were brought forth. Seven hundred and twenty-nine individuals gave pleasing evidence of having passed from death unto life, were baptized, and added to the churches at Brown's Town, Bethany, and Clarksonville. I rejoice to say that they are adorning the Gospel.

We have had, during the year, to exclude one person only from the church at Brown's Town, and one from that at Bethany.

The attendances at the stations above named, a new one formed at Sturge Town, and a small station in Clarendon, average every sabbath-day about 5000 souls. In general, brother D. and myself each preach at two stations on the sabbath. We are assisted by some of our negro brethren, who conduct services very acceptably and usefully; and shall now have farther assist-

ance in Mr. Armstrong, who has arrived to take charge of our principal day-school.

One highly interesting feature of our stations, to me, at least, is our sabbath-schools. At Brown's Town we have a regular attendance of 750 children and adults. At Sturge Town upwards of 400. At Bethany 300. At Clarksonville, 450. Mount Zion, in Clarendon, 100. I am certainly underrating the number, when I say we have 2000, about half adults, under sabbath-school instruction. A large portion can read the New Testament, and others are progressing satisfactorily. Many old people, of sixty, or thereabouts, have evinced their love to God's word by struggling on until they have learned to read the blessed book. In one day-school we have about 500 children. Evening-schools are carried on on several estates.

A few young persons of decided piety and devotedness are desirous of being employed in preaching the Gospel to their perishing kindred in Africa, and I trust the day is not far distant when many of our sable friends shall be employed in the glorious work. Our hearts have been gladdened by the cheering intelligence of the Committee having taken up the mission to Africa, and that my dear relative, Mr. Clarke, and friend, Dr. Prince, have already gone to that long neglected and benighted land.

Our people have just raised 40*l.* currency, towards liquidating the debt of the Society. In the course of the year we shall make an effort for Africa. We have a large debt, and the expenses of the stations, support of ministers and schools, &c., will fall heavily upon us. But the people are grateful for the blessings of the Gospel, and willing to consecrate their energies and property to the cause of God.

The following paragraph will not be deemed superfluous in certain parts of the country, where such statements as our friend Mr. Clark refers to are still occasionally heard.

I regret to hear that repeated attacks are made on the mission respecting the piety of our church members and the genuineness of the work which has been going on. Allow me, on these points, to say a word. I am free to confess, that the average piety of our churches is far, very far, below the perfect standard of the Gospel; but, so far as my knowledge extends, I can say with tolerable confidence it is quite equal to that of the churches in England. But, do not think that this contents us. We desire,

we pray, for an outpouring of the Spirit on British Christians, that their piety may be pre-eminent. And all the brethren with whom I have conversed, see the importance of raising the standard of piety here, and, I think, are labouring with this particular object in view. The churches want to be more holy, more entirely consecrated to God's service, more prayerful and united, ere the whole population can be converted; and I am happy to add, they are all growing in grace.

PORT MARIA.

OUR readers will perceive, by the following extract of a letter from Mr. Day, dated 23rd of December last, that while he was greatly encouraged by the blessing resting on his labours, he was, like many of his brethren, greatly burdened by the cares and anxieties of chapel building. We apprehend that few of our readers have an adequate idea of what our Jamaica missionaries have even yet to struggle with from that cause, each in his own station, without any coadjutors to share the burden and responsibility.

It is with feelings of devout and lively gratitude that I review the year now nearly closed. My health has been mercifully preserved amid much sickness, and frequent exposure to the sun and rain. Surely He that keepeth Israel has kept and preserved me, both from "the arrow that flieth by day, and the pestilence that walketh in darkness." At each of my stations there has been a considerable increase in numbers, and many more are now accepted for communion with us, and will be baptized as soon as I am able to attend to it. Nor are our numbers merely increased, and increasing, but, as far as I am able to judge, our members are endeavouring to walk conformably to the Gospel; to put to silence the ignorance of foolish men by well doing; and to recommend their religion to those who are without. Some have been excluded, and some restored, while many who were utterly careless about their souls, are awakened to attend the means of grace, and several, I believe, are seeking the Lord with all their hearts.

At Port Maria I have had much anxiety of mind and bodily fatigue, in addition to my ordinary duties, in planning my chapel, providing materials for the building, and finding a suitable person to carry on and complete the work. In all this, however, I have been much encouraged by the liberality of my people, out of their hard earnings; they have thus evinced the sincerity of their attachment both to the house of God and to their minister. I have never given them the least reason to hope for any assistance from England, in the building of this chapel; and I know that it would be almost unjust to cherish an expectation of the kind now, considering the past liberality of the Society to Jamaica in general, and its present extended operations; yet it would very much cheer our people to be assisted a little in this work, and would, I doubt not, induce them to act with even greater energy than they have done. Many ministers of other denominations are applying to the parish vestries, and to the House of Assembly, for grants to assist them in building. I cannot, and will not do this, even though our old shed should fall, and I be obliged to preach in the open air, and over my shoes in water. So that, if no aid can be afforded us, we will go on as well as we

can, and if our funds should fail us, the building must stop until they are again replenished by negro liberality. As I have referred to this in former letters, I shall refrain from any further remark, believing that if it be in the power of the Committee to assist us, they will cheerfully do so.

On this station our schools are also improving.

In consequence of my residing near to Oracabessa, I have been able to give a little more attention to that station, and my labour has been well repaid, both in the internal state of the church, and the external condition of the premises. Our number has much increased, and although the present year has been one of great expense to this station, it is nearly out of debt, and in the course of a few months, will, I hope, be perfectly clear. I have been obliged to suspend my day-school for a few weeks, until a young man, a member of the church, has acquired a knowledge of the system of instruction adopted by the British and Foreign School Society, for which purpose I have sent him to the Mico Institution at Kingston.

In Bagnal's-vale I continue to preach as often as possible. Not an acre of land is to be sold which I could build a chapel upon. I am, however, kindly entertained on a sugar estate, and allowed the use of a large shed, called a trash-house, to preach in. Here my congregation is steady, and averages at least 1000 persons, yet I cannot often go there on account of the claims of my other stations, not to enumerate other impediments, as, thirteen miles' distance, by a very bad road, crossing a river, I believe, ten times, and when there, exposed in a great measure to the soaking rain and the scorching sun, from both of which I suffered considerably last Lord's-day week, when I preached there. I have a prospect of opening a new station about half way from here (Port Maria) to Mount Charles. I have not yet visited it to preach, but believe a very large congregation might be gathered there if I could give it a little attention. But what can I do, with three large congregations looking up to me for spiritual instruction already, and, as yet, not sure of a brother missionary coming to my aid?

WESTERN AFRICA.

WE have much pleasure in stating, that intelligence has reached us from our friend, Mr. Clarke. His letter bears date, off Cape Apollonia, on the Gold Coast, Gulf of Guinea, Dec. 18, and it was despatched the following day from Cape Coast Castle. Previous letters, sent off about a fortnight earlier, have not yet arrived; but we hope, in our next, to be permitted to give an orderly account of our brethren's proceedings. Mr. Clarke mentions a variety of incidents connected with their progress along the coast for upwards of 500 miles. At the date of his letter both of our brethren appear to have been in good health.

Home Proceedings.

ANNIVERSARY OF THE SOCIETY.

THE Committee have pleasure in announcing to their friends, and the Christian public at large, the following arrangements :—

LORD'S DAY, APRIL 25,

SERMONS ON BEHALF OF THE SOCIETY WILL BE PREACHED AT*—

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| <p><i>Alfred-place, Kent-road</i>, morning, Rev. W. Young; evening, Rev. S. Green, of Walworth.</p> <p><i>Alie-street, Little</i>, morning, Rev. P. Dickerson; afternoon, Rev. W. Upton, of St. Alban's; evening, Rev. W. B. Bowes.</p> <p><i>Buttersea</i>, morning, Rev. John Dyer; evening, Rev. G. Clayton.</p> <p><i>Blindford-street</i>, morning, Rev. W. B. Bowes; evening, Rev. T. Winter, of Bristol.</p> <p><i>Bow</i>, morning and evening, Rev. A. G. Fuller; afternoon, Rev. W. Crowe.</p> <p><i>Brentford, Old</i>, morning and evening, Rev. C. Robinson.</p> <p><i>Brompton</i>, morning, Rev. ———; evening, Rev. F. A. Cox, D.D., LL.D.</p> <p><i>Camberwell</i>, morning, Rev. T. S. Crisp, of Bristol; evening, Rev. A. Carson, M.A.</p> <p><i>Church-street, Blackfriars</i>, morning, Rev. W. H. Murch, D.D.; afternoon, Rev. T. S. Crisp; evening, Rev. J. H. Hinton, M.A.</p> <p><i>Clapham</i>, morning and evening, the Rev. James Hoby, D.D., of Birmingham.</p> <p><i>Clement's-lane</i>, sermons in May by Rev. R. Bayne.</p> <p><i>Deptford, Lower-road</i>, morning, Rev. Samuel Green; afternoon, Rev. J. Pulling; evening, Rev. G. Francies.</p> <p><i>Devonsläre-square</i>, morning, Rev. A. Carson, A.M.; evening, Rev. S. Nicholson, of Plymouth.</p> <p><i>Eagle-street</i>, morning, Rev. D. Wassell, of Bath; afternoon, Rev. T. Winter; evening, Rev. W. Brock, of Norwich.</p> <p><i>Eldon-street</i>, morning, ———; afternoon, ———; evening, ———.</p> <p><i>Fetter-lune</i>, morning, ———; evening, ———.</p> <p><i>Greenwich, London-street</i>, morning, Rev. W. Belsher; afternoon, Rev. Joseph Angus, M.A. ——— Bunyan Chapel, morning, Rev. G. Francies; evening, Rev. Joseph Angus, M.A.</p> <p><i>Hackney</i>, morning, Rev. W. Brock; afternoon, Rev. J. Sprigg, of Ipswich; evening, Rev. Eustace Carey.</p> <p><i>Hammersmith</i>, morning, Rev. F. A. Cox, D.D., LL.D.; evening, Rev. D. Katterns.</p> <p><i>Hampstead</i>, morning and evening, Rev. J. Castleden.</p> | <p><i>Harlington</i>, morning, Rev. R. Bayne, from Calcutta.</p> <p><i>Hendon</i>, morning and evening, Rev. J. Gundry.</p> <p><i>Henrietta-street</i>, morning, Rev. B. Godwin, of Oxford; evening, Rev. J. Aldis.</p> <p><i>Highgate</i>, morning, afternoon, and evening, Rev. J. F. Wigner, of Lynn.</p> <p><i>Homerton</i>, morning, Rev. D. Curtis; afternoon, Rev. D. Denham; evening, Rev. J. Milner.</p> <p><i>Hoxton, Buttesland-street</i>, morning, Rev. J. Rothery; evening, Rev. ———.</p> <p><i>Islington</i>, morning, Rev. J. Leechman, M.A., of Irvine; evening, Rev. B. Godwin.</p> <p><i>Ilford, Turret-place</i>, morning and evening, Rev. G. Pearce.</p> <p><i>Jamaica-row</i>, sermons in May.</p> <p><i>John-street, Bedford-row</i>, morning, Rev. S. Nicholson, of Plymouth; evening, Rev. J. H. Evans, M.A.</p> <p><i>Kennington, Charles-street</i>, morning, Rev. Mr. Attwood; evening, Rev. D. Denham.</p> <p><i>Kensington</i>, morning, Rev. R. W. Overbury; evening, Rev. G. Wright, of Beccles.</p> <p><i>Keppel-street</i>, morning, Rev. G. Wright; evening, Rev. J. M. Daniell.</p> <p><i>Maze Pond</i>, morning, Rev. J. M. Daniell, of Ramsgate; afternoon, Rev. J. Aldis.</p> <p><i>New Park-street</i>, morning, Rev. J. Sprigg; evening, Rev. C. M. Birrell, of Liverpool.</p> <p><i>Northampton-street, St. Pancras</i>, evening, Rev. J. Cubitt.</p> <p><i>Peckham</i>, morning, Rev. T. Powell; evening, Rev. W. Dovey.</p> <p><i>Poplar</i>, morning, Rev. Eustace Carey; evening, Rev. W. Upton.</p> <p><i>Prescot-street</i>, morning, Rev. J. J. Davies, of Tottenham; afternoon, Rev. A. Carson, M.A.</p> <p><i>Regent-street, Lambeth</i>, morning, Rev. J. M. Soule, of Battersea; evening, Rev. W. G. Lewis, of Chatham.</p> <p><i>Romney-street, Westminster</i>, morning, Rev. ———; evening, Rev. ———.</p> <p><i>Salter's Hall</i>, morning, Rev. S. J. Davis; evening, Rev. T. Morgan.</p> <p><i>Shakespeare's Walk</i>, morning, Rev. Timothy Moore; evening, Rev. ———.</p> <p><i>Shacklewell</i>, morning, Rev. C. Stovel; evening, Rev. J. Cox.</p> |
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* The above list is as complete as it could be rendered up to the present moment. Corrections and additions should be sent, without delay, to Fen-court, to be incorporated with the list.

Shoreditch, Providence Chapel, morning, Rev. T. Winter, of Bristol; afternoon, Rev. C. Stovel; evening, Rev. W. Miall.

— *Ebenezer Chapel*, morning and evening, Rev. J. Massingham.

Staines, afternoon, Rev. R. Bayne.

Stepney College Chapel, morning, Rev. W. Barnes, of Thrapston; evening, a Student.

Spencer-place, *Goswell-road*, evening, Rev. R. W. Overbury.

Tottenham, morning, Rev. C. M. Birrell, of Liverpool; evening, Rev. J. J. Davies.

Trinity Chapel, Borough, morning, Rev. W. G. Lewis, of Chatham; afternoon, Rev. B. Lewis; evening, Rev. J. Cox, of Woolwich.

Uncorn-yard, *Tooley-street*, morning, Rev. D. Denham; evening, Rev. P. Dickerson.

Waltham, *Lion-street*, morning, Rev. T. Mor-

gan, of Birmingham; evening, Rev. J. Lecchman, M.A., of Irvine.

— *Horsley-street*, morning and evening, Rev. R. G. Lemaire.

— *East-lane*, sermons in May.

Waterloo-road, morning, Rev. J. Belcher; evening, Rev. J. M. Soule.

West Drayton, evening, Rev. R. Bayne.

Wild-street, *Little*, morning, Rev. C. Woollacot; evening, ———.

Windmill-street, afternoon, Rev. W. Jones, M.A.

Woolwich, *Queen-street*, morning, Rev. John Cox; evening, Rev. B. Lewis, of Trinity Chapel, Borough.

— *Enon Chapel*, morning and evening, Rev. C. Box.

The Committee will feel greatly obliged to their friends by their assistance in facilitating the foregoing arrangements, and the movements of the ministers, as much as possible.

TUESDAY, APRIL 27,

The Committee of the Society will meet at the Mission-house, Fen-court, at eleven o'clock, when the company of all Ministers of the denomination, who may be in town, is requested.

WEDNESDAY, APRIL 28,

Two Sermons will be preached for the Society: that in the morning, at the Poultry Chapel, by the Rev. J. HARRIS, D.D., of Cheshunt College; and in the evening, at Surrey Chapel, Blackfriars-road, by the Rev. J. J. DAVIES, of Tottenham.

Service to commence in the morning at eleven, and in the evening at half-past six o'clock.

THURSDAY, APRIL, 29,

The Forty-ninth Anniversary of the Society will be held at Exeter Hall. Chair to be taken at ten o'clock, by W. B. GURNEY, Esq., Treasurer of the Society.

It is earnestly hoped that our friends will show their attachment to the cause of the Mission by a numerous attendance at the various services, both on the Lord's-day and during the week. The year has been one of great exertion, and of great trials; but, we have reason to hope, that it will prove also to have been one of distinguished mercy. May the presence of our Divine Master be experienced in the midst of his assembled people, and with renewed vigour and grateful joy may they consecrate themselves afresh to his service!

ACKNOWLEDGMENTS.

THE thanks of the Committee are presented to Miss Young, of St. Alban's, for a case of useful articles, for Mr. Knibb; to Mrs. Haighton and Miss Crampton, for Robinson's "History of Baptism," and miscellaneous works; to Mr. Read, of Sevenoaks, for Magazines; and to ladies at Leeds, for a case of valuable articles, for Mr. Knibb.

There have also been received from Mr. Pugh, of Waltham Abbey, a box, for Mr. Henderson; and a small box, from Miss Brunier.

Mr. J. E. Henderson, of Jamaica, wishes thankfully to acknowledge the receipt of two valuable boxes of fancy and useful articles; one from friends at Bassingbourne, and the other from Shacklewell.

LETTERS LATELY RECEIVED FROM MISSIONARIES, &c.

EAST INDIES.—Calcutta, Rev. J. Thomas, Nov. 16 and 17, 1840; Rev. J. D. Ellis, Nov. 20; Rev. F. Tucker, Nov. 13. Serampore, Mr. John Marshman, Nov. 16. Digah, Rev. J. Lawrence, Nov. 16. Rev. G. Small, on his passage out, Oct. 31.

CEYLON.—Colombo, Rev. Joseph Harris, Nov. 15.

SUMATRA.—Padang, Rev. N. M. Ward, July 30.

WEST INDIES.

JAMAICA.—Manchioneal, Rev. J. Tinson, Nov. 14. Salter's-hill, Rev. T. Pickton, Nov. 12. Montego Bay, Rev. T. Burchell, Nov. 17. St. Ann's Bay, Rev. T. F. Abbott, Nov. 12. Kingston, Rev. B. Millard, Nov. 25. Rev. W. Knibb, on his passage out in the *Reserve*, Dec. 19.

HONDURAS.—Belize, Rev. A. Henderson, Nov. 3.

WE have been favoured, by an unknown correspondent, with the following hints on a mode of increasing the contributions to the Society, which we respectfully submit to our readers; only remarking, that this is a subject which requires the *earnest and practical* attention of all the friends of the Mission, or it will be plunged into new embarrassments.

TO THE EDITOR OF THE "MISSIONARY HERALD."

DEAR SIR,—Permit me to suggest a very simple and very practicable mode of increasing subscriptions to the Baptist Missionary Society.

The plan is even now acted upon, and in every instance which has come under my knowledge, has more than doubled, and in some cases trebled, the annual amount which single families have forwarded.

The plan is simply this:—Let a box be placed on the table on the Sabbath morning, and previously to the usual family devotions, let each member put some specific amount into the box, and thus fulfil the apostolic injunction, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." I would urge that every member of the family should do it, so that the children might be early initiated into the duty of giving to the cause of the Redeemer, and the servants be thus reminded that they are not exempt.

There are many instances of the practicability of this scheme: a gentleman of property, accustomed to give 5*l.* annually to the support of the minister, and 5*l.* to each of the Baptist Societies, would find that by placing away in some receptacle, a weekly sum, he would double his

subscription, and even at the end of the year could make a handsome donation for the spread of the Gospel to some local society. This would materially assist the funds of all our societies, by making, at a certain period, a proportionate distribution of the sum which has accumulated. It would be no disgrace to the breakfast table of the rich; it would be an ornament to that of the poor; and it would yield a most beautiful comment to the words of the apostle which have been quoted.

I have recommended this plan in many places, and am happy to hear it has been adopted. Would it not be well for your agents, deputed to visit the different auxiliaries, to recommend this plan?

If this suggestion prove of any service I shall be glad. And believe me

Most sincerely yours,

H.

P.S. The plan is applicable to the Home and Irish, as well as the Foreign Society, to the Colonial Missionary Society, and last, but not least, the Bible Translation Society.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the Month of February, 1841.

SUMS RECEIVED AT				£ s. d.			£ s. d.				
PEN-COURT.											
<i>Subscriptions.</i>											
£ s. d.											
Acock, Mr.....	0	10	6	Bayley, G., Esq.....	1	1	0	Cozens, William, Esq...	1	1	0
Burks, C., Esq.....	1	1	0	Benham, John, Esq.....	2	2	0	Dunt, Mr. John.....	1	1	0
Bliss, Thomas, Esq.....	1	1	0	Beeby, W. T., Esq.....	2	2	0	Dunt, Mr. Thomas.....	0	10	6
				Bickersteth, Rev. E.....	1	1	0	Deane, Messrs. G. & J.....	3	3	0
				Buttenshaw, Mr. E. (2 years).....	1	1	0	Dermer, Miss.....	1	1	0
				Collins, William, Esq.....	2	2	0	Danford, Mr. J.....	1	1	0
								Ellis, Peter, Esq.....	2	2	0

£	s.	d.	£	s.	d.	£	s.	d.		
Graham, Thomas, Esq.	1	1	0	Mr. W. Olney	2	0	0	<i>Lancashire.</i>		
Gutteridge, Joseph, Esq.	2	2	0	The Misses Knibb ...	6	15	0	Manchester, by Rev. J.		
Gutteridge, Miss	1	1	0	Friends at Lion-st. ...	5	0	0	Angus	45	4
Hoby, George, Esq.	1	1	0					<i>Monmouthshire.</i>		
Hodge, John, Esq.	1	1	0					Newport	23	1
Hume, Mrs.	1	1	0					<i>Nottinghamshire.</i>		
Holland, Miss	1	1	0					Sutton-on-Trent, by Mr.		
Jones, C., Esq.	1	1	0					Edge	16	0
Johnson, Mr. William...	0	10	6					<i>Northumberland.</i>		
Kentish, Mrs.	1	1	0					North England Aux.	10	0
Mason, Thomas, Esq. ...	1	1	0					<i>Oxfordshire.</i>		
Mann, Mr. Joel	1	1	0					Bampton	0	13
Martin, Mr. T.	1	1	0					<i>Suffolk.</i>		
Maliphant, G., Esq.	1	1	0					Ipswich, by Mr. Pollard	10	12
Moore, Mrs., Homerton ..	2	2	0					<i>Sussex.</i>		
Nash, W. W., Esq.	1	1	0					Hastings, by Rev. P. J.		
Napier, Thomas, Esq. ...	1	1	0					Saffery, for debt	5	0
Oliver, Mr. James	1	1	0					<i>Warwickshire.</i>		
Porter, Mr. R., for <i>Africa</i>	1	1	0					Coventry, by Miss		
Potter, Mr. Henry	1	1	0					Franklin, for <i>Female</i>		
Prosser, Mr. Edward	1	1	0					Education	3	3
Pewtress, T., Esq.	1	1	0					<i>Wiltshire.</i>		
Pratt, Rev. Josiah	1	1	0					Salisbury, for debt	5	0
Rixon, Messrs. and Co. ...	1	1	0					Westbury Leigh—		
Rowe, Mr. W. K.	0	10	0					By Rev. T. Gough ...	14	3
Russel, Miss	1	1	0					By Rev. S. Evans, for		
Rutt, George, Esq.	1	1	0					<i>Monghyr</i>	4	0
Rutt, Miss	1	1	0					<i>NORTH WALES.</i>		
Reid, Mr. Thomas	1	1	0					<i>Anglesea.</i>		
Ridgway, T., Esq.	2	2	0					Bodedeyrn	0	8
Rippon, Mrs. Thomas	5	0	0					Bont	0	19
Sharpe, Mr. J.	1	1	0					Capel Gwyn	0	12
Spalding, Thomas, Esq. ...	1	1	0					Holyhead	8	10
Tosswell, C. S., Esq.	3	3	0					Ioar, &c.	3	6
Walkden, John, Esq.	1	1	0					Llangefni	4	5
Watson, S., Esq.	1	1	0					<i>Carmarthenshire.</i>		
Waller, Sir Wathen	2	0	0					Capel-y-Beirdd	1	16
<i>Donations.</i>								Garn	2	2
M. E.	2	0	0					Llanhaelhairn	0	18
Mrs. Williams, Clapton,								Llanstwdwi	0	5
for <i>Ceylon school</i>	8	0	0					Llanllanfa	2	2
A Poor Widow, for <i>Africa</i>	0	10	0					Pont-y-Cim	1	14
Miss Fox, Mission box ..	0	8	0					Port Madoc	2	3
Lord Scaford, value of								<i>SCOTLAND.</i>		
Mahogany	42	19	8					Glasgow, by Rev. Mr.		
T. B.	2	13	0					Patterson, for debt ...	17	0
Anonymous	0	10	0					Perth, by Mr. Thomp-		
Southwark Negro Friend								son, for ditto	5	0
Society, by Mrs. Kit-								Anstruther Bible and		
son	5	0	0					Missionary Society,		
Mr. and Mrs. Thomp-								by Mr. J. Fowler	3	10
son	2	0	0					Ross-Mull	2	12
<i>Legacies.</i>								<i>IRELAND.</i>		
Mrs. Ann Lampson, late								W. Elliott, Esq., Letter-		
of Northampton	360	0	0					kenny	0	10
Mrs. Butterworth, late								James Cochran, Esq.,		
of Coventry	10	0	0					Lifford	1	0
Sarah Alsop, late of										
Westmancote	5	0	0							
<i>Collections, Donations, &c. in</i>										
<i>London and Vicinity, for the</i>										
<i>removal of the Debt.</i>										
Collected by										
Mr. H. Gurney	10	0	0							

NOTICE TO CORRESPONDENTS.

"T. C.," of Southwell, is informed that the subject, respecting which he addressed a letter to the Editor of the "Baptist Magazine," has been for some time under consideration in the proper quarter.

IRISH CHRONICLE.

APRIL, 1841.

WE have the pleasure to inform our friends, that the ANNUAL MEETING of the SOCIETY will be held at FINSBURY CHAPEL, on TUESDAY, APRIL 27. The chair to be taken at 6 o'clock. The Committee will be happy to have the company of ministers attending the meeting to tea previously, at a quarter before 5, at the White Hart Tavern, Bishopsgate, corner of Liverpool Street. It is near the chapel.

Accounts for the year, and the list of subscribers to be inserted in the Report, will be closed by the 21st of April; previously to which day the Secretary will be happy to receive whatever auxiliary societies and friends may have in hand on behalf of the Society.

Walworth, Feb. 4th, 1841.

MY DEAR FRIEND.—My last letter, two days ago, brought the account of my tour in Ireland down to the City of Limerick.* I have not described places in my communications to you, or I should be tempted to say something of this fine city, with its noble harbour and quay, fitted for the business of one of the most commercial cities of the empire. You would be struck, however, in surveying it, and the commerce of which it furnishes the means, with the melancholy indications of poverty everywhere presenting themselves—corn, pigs, cattle, form the principal exports—imports, alas for these. Here it was that recently a number of the deluded peasantry, thinking to improve their condition, embarked for Jamaica. One cannot wonder, when their circumstances at home are contemplated, that they were open to the arts of men whose only object is gain, or the continuing of the means of oppressing the freed peasantry of Jamaica; but perhaps it will be thought that the shrewd peasantry of Ireland were the last to be thus unhappily deluded. It was gratifying to know that, on this fine quay, or on board such ships as he can get for the purpose, brother Thomas is in the habit of frequently preaching the gospel of Christ; may much success attend his labours.

From Limerick we proceeded down what is called the Lower Shannon, to Tarbert. In this village Mr. T. often preaches; we have also a valuable *Irish* reader residing here; another on the opposite shore of the river; the one in Co. Kerry, the other in Clare. It was pleasant to observe in passing along the village, the respect, the almost affectionate esteem, in which our reader appears to be held by the people. He, and his coadjutor on the other side of the river, are both converts from Popery; and, as we

judged, they are holy, diligent, and useful men.

In Tarbert we met with a neighbour of mine on a wedding excursion with his wife and friend, with whom we had the good fortune to engage a car on to Listowel, a quiet little town, of whose religious condition we could learn but little. Tralee, a large bustling town further south, is better furnished with means of religious instruction. From hence to Killarney, our road lay mostly through a flat, uninteresting country; but as soon as the splendid scenes of that locality opened upon us, we felt ourselves amply repaid for all the dreariness and fatigue of our previous journey. I dare not attempt a description of these scenes. I have not poetry enough in my soul: I had formed an idea of their magnificence, but my imagination had fallen far, far, even in its loftiest flights, below the reality. It seemed as if I had never beheld nature's beauties before. You are in the habit of taking your family out a few weeks in the summer; I wish I could persuade you to make a sojourn here. The access across the channel, from Bristol to Cork, and from thence by coach, is exceedingly easy; conveyances cheap, safe, and pleasant; and, should you give it a trial, I fancy your young ladies will thank me for and admire my choice.

I can say but little for the religious condition of the town. In a methodist meeting-house, my friend Hardcastle preached in the morning to a congregation of fourteen. The preacher for the day attributed the smallness of the assembly to there being no notice that a stranger would preach. He would publish one for the evening, and the congregation would be larger. He did, and it was larger; I preached to eighteen. I could not find that readers, or indeed any other means of doing good, were in operation in the town. At the parish church a congregation of about two hundred assemble once in the

* Chronicle for February.

day, to listen to a sermon which, judging from that we heard, is but a partial and imperfect exhibition of the gospel of Christ.

Early on Monday morning we were awaked by a dismal howling as of many voices. On looking out at the window a funeral was found to be passing; the coffin exposed on an open bier drawn by a horse, and followed by a number of vehicles of all descriptions, or that would beggar any description, crowded with the neighbours and friends of the deceased; many were on horseback, and perhaps about a hundred men and women on foot; all raising a fearful wail in the native dialect, filling the air with its cry. I observed another scene of a similar kind, in the same vicinity, a day or two afterwards. Judging from these scenes, and from the information I could obtain concerning them, I should reckon the Irish an affectionate people. It is no uncommon thing, in some parts, for the most bitter wailings to fall upon your ear from burying-grounds, proceeding from individuals lying on the graves of their friends, who for many years may have slept there. And I should fancy, too, that but little hope is cherished among the people in connexion with death. They regard the loss of their friends as a calamity admitting of almost no alleviation. Of heaven they are not told in the ministrations of their church, nor of the way thither. Death and purgatory are universally associated. Every man suffers; how long and how intensely, the weeping survivors cannot tell; these things depend on their own ability to contribute for the masses necessary to release them, and, poor as most of them are, no wonder they should weep and wail. How true it is that men without God are without hope in the world!

From this naturally enchanting, but, morally and spiritually, distressing vicinity, we proceeded to Cork. Of which place, and what the Society is doing there, and in the neighbourhood, with a few observations on what, in my judgment, the present religious circumstances of Ireland call for, I will give you an account in my next, and most likely closing letter.

I am, my dear friend,

Very sincerely yours,
SAMUEL GREEN.

Under date Jan. 1, WM. LORMER gives an interesting account of an aged female.

As an encouragement, also, to your Society to go forward in their "work of faith and labour of love," I will mention the case of an aged female, whom I visited frequently, during a long and severe trial of affliction from cancer in her breast. Her breast was cut in April last; and, on the 15th of

May, which was the first time I visited her after the operation, I found her as ignorant of the truth as the most darkened heathen. She was a Presbyterian, and, from her circumstances in life, rather respectable, but awfully blind as to her eternal interests. She was always careless and indifferent to eternal things—much addicted to profane swearing—eminent for irreligion. When first attacked with this awful disease she was greatly alarmed from the fear of death. For a few weeks after the operation on her breast she appeared to recover perfectly; the disease, however, soon returned with redoubled force. During the first moments of her alarm, like Herod, she was led "to do many things." She had recourse, for the first time, to prayer, reading the scriptures, and a desire for the conversation of Christians. When she appeared to recover, these impressions vanished. Soon her alarm about death returned, and a desire to hear, as she expressed herself, "how her soul could be happy in death, and have peace with God." On the 26th of May I visited her again, and found her mind most uncomfortable. She was awfully shocked at the approach of death, and the terrors of the Lord. She felt, she told me, that the wrath of God was on her. She was always, so far as I can learn, not only irreligious, but entirely shut out from any access being had to her by conversation; besides, she never appeared more happy than when she was mocking all whom she knew to be religious. On this occasion she told me, that for twenty years before her present illness she did not know what a head-ache was; and I got her to acknowledge, that during all that time she does not remember of having one serious thought of God, of death, or eternal things.

I visited her again on the 2nd of July, when I found her in such pain of body as was sufficient to extract sympathy from the hardest feelings; and the more so when, in addition to her bodily pain, she was expecting death, seemed to feel that she was "a great sinner, unfit for heaven," as she knew nothing of the redemption that is in Christ. Like a drowning man catching at a straw, she now thought to save herself by prayer, a good heart, reading the scriptures, and various other refuges of lies. But a subsequent visit, July 16th, was blest to the removing from her mind those false hopes. She acknowledged that what I said to her then showed her that none but Christ could save her. But still she had no hope. When I called again, however, on the 14th of August, I was much gratified to find that she had been thinking of what I said to her on my previous visit, from Jer. viii. 22, "Is there no balm in Gilead? Is there no physician there?" She said, this gave her

much comfort. And, although she still appeared to be uneasy about death, yet she appeared not only to be entirely emptied of herself, but to be thinking of nothing but the "Physician and the balm."

On one of my visits I got her to promise to commence reading the New Testament through. And when I called upon her on the 8th of September, I found her as far as the Epistle to the Hebrews. I also found her much humbled. With tears she acknowledged her depravity and guilt. "And," says she, "I have no hope but the precious blood of Jesus, 'in whom,' quoting Ephes. i. 7, 'we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.'" During the conversation she quoted several portions as correctly as the above, and as applicable to the subject.

I did not see her from this till Oct. 27, when the following delightful conversation took place. She was now so weak that she was unable to read, and, as she had got the whole New Testament read through, I asked her if she thought she received any benefit from the reading of the word of God? "Blessed be the Lord!" she exclaimed, with tears, "I have found it a precious exercise to me. Every line of it gave me comfort while I could read. And now I remember passages that I hope the Lord is blessing to me." "Is there any particular subject in the scriptures that gives you comfort?" I asked. To which she replied, in the language of the word of God itself, that, "As 'Jesus gave himself for us, to redeem us from all iniquity; and, as I am a sinner, covered over with iniquity, I hope I 'have redemption in his blood, the forgiveness of sins.' The blessed Saviour tells Martha, and I hope me, too, 'I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live.' I believe all this, and therefore I have comfort." I asked her, if she were discontented in her present situation. "It is not my strength that can bear my affliction," she said; "but if God has seen it wise to take this way of teaching me my sinfulness and depravity, and to lead me to the blood of his dear Son for pardon (for, oh! I was an ungodly creature), I am willing to endure anything he pleases to lay upon me. And I hope he will not forsake me, for I have no comfort but him." I left her this time with the consoling thought that she was "a brand plucked from the burning;" that the Lord had begun "that good work" in her which he has promised to "perfect till the day of Jesus."

She was removed from a world of affliction Nov. 27. I did not see her after I had

the above conversation with her, being engaged labouring in another district. So soon as I returned I went to inquire of those who attended her, about her death; and, from what I could gather, I rejoice to say, that the impression which was made on my mind of the reality of the change which appeared in her, the last time I saw her, was entirely confirmed. Her sufferings were beyond description; yet, I am told, she was entirely resigned. For two or three days before her dissolution, her whole time was occupied in prayer. And the last words she was known to utter, which was only a few moments before her dissolution, were, "Jesus, Jesus; blessed Jesus!" She would frequently express a desire to see me; and would often ask, "Do you think he will soon be home?" The person who attended her inquired, what was her reason for such anxiety to see me. "I would like," she said, that he would be here to attend my wake." And, why do you wish him to be at your wake? "Oh!" said she, "I would like him to be there, that he might tell the people all that he ever told me of the love of Jesus to wretched sinners. May the Lord bless and keep him, for he was the means of leading my attention to the blood of Jesus, which cleanses from all sin. Give him my dying thanks for his trouble; and tell him that the blood of Jesus is all my hope now in the hour of death." Here is another evidence of the truth of the gospel. It is said to be "the power of God unto salvation," and here is a confirmation of the truth of that declaration. Here was a blasphemer, a mocker, and an ungodly sinner, changed by the gospel into a believing, praying, thankful, humble child of God. "To God, only wise, be the glory, through Jesus Christ."

GEO. MOORE writes, Feb. 20.

A few days ago, as I went to visit a sick brother in the suburbs of the town, a young man, who is a Roman Catholic, followed me into the house; and his apology for doing so, was, that he wished to speak to me on spiritual things, and that I might explain some difficult passages for him, as he sometimes heard me doing for others. I endeavoured to show him, most especially, that salvation is all of grace, and that all who come to God through Christ shall be saved from the wrath to come. He asked me to visit his father's family more frequently, and begged some religious books of me. His father is also a very anxious inquirer. Oh that I may be made the honoured instrument of bringing them all to the knowledge of the truth as it is in Christ!

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